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Photograph by Underwood & Underwood, New York

The Pope as King, carried on the shoulders of his Guards
and accompanied by members of his court.

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Alien Rome

By

BERTRAND M. TIPPLE

"It is our strict duty to direct all men, without exception, in private life, in the social order and in the political order."

—PIUS X.

"The Catholic Church is in no way suited to this country and can never have any great permanent growth except through immigration, for its thought is Latin and entirely at variance with the democratic thought of our country and institutions."

—THEODORE ROOSEVELT.

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PUBLISHER'S PREFACE

TWO master ideas are at war in the world, democracy and autocracy. America stands for democracy; the Roman Vatican stands for autocracy. Democracy guarantees freedom of speech, freedom of the press, freedom of religion and the free public school for all the Nation's children. The Roman Hierarchy is opposed to all these essentials of democracy.

The Protestant Guards are not interested in the religion of Catholics. We would cheerfully give to everyone the same religious freedom that we claim for ourselves. But we *are* concerned about the politics of the Roman Hierarchy; for it has proved itself to be the enemy of democracy the world over.

Many years ago the world rejected the doctrine of the "divine right of kings" as a monstrous fraud. Yet many millions of our brothers in all parts of the world are held in slavery to the doctrine of "the divine right of the Pope." All who question the "infallibility of the Pope" are anathema. In all history one cannot find, even among pagan peoples, a doctrine so untruthful and so terrible in its evil consequences on civilization. Such teaching destroys the very soul of democracy.

The Roman Vatican denies the right of our Government, and of every other government, to conduct public education. It claims that the church (the Roman Catholic Church), alone has the right to conduct education. In recent years the Roman Hierarchy has been persistently opposing the will of the people in matters of legislation in Washington. It has worked incessantly to prevent the establishment of a national department of education; it has opposed efforts to restrict immigration, and it has in many ways exerted an "alien influence" over the Government at Washington.

Inasmuch as our work is to promote education and social service, we publish this volume for the purpose of informing our members and others regarding this "alien force" working in our midst. We have no quarrel with Catholics; we pity them. We want them to be free and happy in a democracy made perfect by the destruction of every form of autocracy.

Many martyrs in past ages gave all for religious liberty and democratic freedom. Will Americans in this twentieth Century desert their cause? Romanism has thrown itself right across the road of human progress in every land. Americanism and Romanism are age-long enemies, and they can never live at peace in the same world.

J. E. McCULLOCH,
Secretary.

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INTRODUCTION

THE title of this book, "Alien Rome," leads the way to its main thesis. The author of the book, Dr. B. M. Tipple, has given in the words of President Theodore Roosevelt, the reason for the title:

"In his last message to the American Defense Society, read at a great gathering in the New York Hippodrome January 5, 1919, *the night before his death*, Theodore Roosevelt said: "There can be no divided allegiance here. Any man who says he is an American but something else also, isn't an American at all. We have room here for but one flag, the American flag.'"

Now here is the same great man's opinion of Rome as his words are used in this book: "The Catholic Church is in no way suited to this country, and can never have any great permanent growth, except through immigration, for its thought is Latin and entirely at *variance* with the democratic thought of our country and institutions."

Dr. Tipple, having lived in Rome for some fourteen years, saw the "face behind the mask," the political activities which are behind the *mask*, the latter being the saintly character of many members of the Roman Church and the charitable and benevolent work in which the church engages. He thinks that millions of people in Europe have, through the political activities of Rome, been forced to live in beastly poverty, and that the illiteracy prevailing, where the church is entirely dominant, is "an everlasting disgrace." It has, he claims, always fought liberalizing and enlightening movements. He refers to the animosity of the Roman Church, its bitter hostility of a hundred years to the leaders of Italy who were trying to make Italy free and united. Most important is Dr. Tipple's statement that the Roman Catholic Church is today associating itself with

the most reactionary forces in Europe bent on holding the *masses enslaved*, and in so doing is helping to prepare radical outbreaks on a wider and more terrible scale.

Here is the paragraph of the book, closing Chapter II: "*Rome that has opposed through the centuries liberty of thought, scientific advance, social and political emancipation, the Rome that is this hour attempting to destroy religious liberty in Poland and in Italy; the Rome that would substitute the parochial for the Public Schools in America, and is said to be working feverishly with the foreign elements in America to utilize them for its own Roman ends—this Rome dressed in lamb's skin, seeks to discredit now and for all time modern Protestantism and recrown the Roman Pontiff King of Kings and Supreme Master over all governments and peoples.*"

It is believed by the writer that "Alien Rome" will be found of great helpfulness to all *genuine* American citizens. It is an important, informative and interesting book. It deserves the treatment given to all good books, viz.: "To be read, studied, marked, and, in a word, digested. It is timely in calling renewed attention to the peril and danger to our country, the United States of North America, from Political Romanism.

More than six years ago, after months of serious illness in Paris, France, on my way to Germany, I rested a night at Aachen (Aix-la-Chappelle). Knowing the great old cathedral was there, I rose before day-break and visited it. It is the Cathedral built, it is said, more than a thousand years ago, and the great Emperor Charlemagne is buried there, his resting place marked by a marble slab. It was not the antiquity of the place, nor the paraphernalia of religious ceremonies, nor the dim lights, but the *people who came to worship*, that impressed me, and the feeling has lasted. The peasants, the men and the women peasants, came there to pray, at early Mass, and in my heart of hearts, I was thank-

ful to see their devotions. It is not in me, nor for me, to belittle in any way, much less abuse, their religion, that of the Roman Catholic Church, nor in any way seek to lessen its precious fruit to them, and yet as a native born American citizen whose ancestors came to this country from Great Britain long before the War for "Independence," I feel that the Rome of which Dr. Tipple writes after full knowledge gained by a long residence at the seat of its power is *not for me, not for us*, not for our country, the United States of America.

Let us keep America—The home of the Free and the Land of the Brave.

GEORGE FLEMING MOORE,
Washington, D. C.

FOREWORD

RETURNING to live in the Homeland after fourteen years of residence in Rome, Italy, I find an amazing increase here of "political" Roman Catholicism. Political Romanism has succeeded through the large influx of foreign elements in capturing the control of entire states, and is moving aggressively ahead, so many are convinced, for national conquest.

Especially since the war, Vatican circles in Rome have manifested a steadily growing confidence in the near triumph of the papal power in America. The rise of the militant Knights of Columbus and the pronounced papist bias of Fascismo with its extensive propaganda operating among the millions of Italian Americans have strengthened enormously this confidence. Not a few of the evils that have accompanied the sway of political Romanism in European countries through long years are already in evidence in our own commonwealth.

The issue between political Romanism and Americanism is definitely joined. We know "whose country" this *has been*. "Whose country" this *will be* tomorrow depends. Freedom of worship for all religious faiths is fundamental with us. This is not questioned. But the aggressive, wide-extended political activities of Romanism are quite another matter.

The late Mayor Nathan of Rome declared himself uncompromisingly against the Roman Vatican on the ground that "it is a political institution dressed in a religious garb." The distinctly political character of the Roman Hierarchy justifies our saying that it is alien to Americanism. Its political "busyings" here are rankly subversive of American democracy and American free institutions.

Many thousands of American Protestants have been reading with sympathetic interest Giovanni Papini's "Life of Christ." Dr. Papini is an Italian Roman Catholic, an ardent supporter of the claims of the Papacy, and may be considered a faithful exponent of the mind of the Vatican in this hour. In the course of his latest mental and moral output he says:

"We protest against the apostles of disunion and disobedience of whatever tribe they may be—the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Swingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spencer, the chilblains of Jansen, the crusts of Arius. . . . Leave us under the tyranny of the Pope; it is a tyranny established by Christ. . . . We medievalists still hold to the bull *unam sanctum*, which says: 'We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman pontiff.'"

The wayfaring American, however indifferent or tolerant, is bound to reflect on the striking contrast between our democratic, progressive, free Americanism and such ideas so stoutly cherished by the Papal Hierarchy and its adherents.

BERTRAND M. TIPPLE.

New York City
June, 1924.

Alien Rome

CHAPTER I

The Face Behind the Mask

Up to 1909 my contact with Roman Catholicism had been similar to that of many others in America. I had known in a casual way two or three agreeable priests, "good mixers," so to speak. I had read the lives of some of the historic Catholic saints. I had met in the social and business world a half dozen or more Catholic laymen of undoubted sincerity and worth. I had a general impression that the Roman Church was carrying on a highly commendable patriotic and Christian service among the foreigners reaching our shores in steadily increasing numbers. On this very limited experience with, and knowledge of, the Roman Church, I based my attitude of toleration and friendliness toward it, like thousands of other Protestants. The stock argument of scores of good Protestants for their easy mind toward Romanism is, "Well, I know Father Blank and he is a very good fellow." How

inadequate and misleading this is, I was to learn.

For the past fourteen years I have lived in Rome. During these many years I have observed at close range the workings of the Roman Vatican, the institution that directs world-wide Catholicism, that determines and embodies the spirit, the methods, the aims of the far-flung Roman Church. From the study and the experience of these years in the City of the Caesars, I have been forced to the conviction (deeply to my regret) that the Roman Vatican is essentially un-Christian; that it is a world organization, born of political strife and opportunism; that, claiming the name Christian, it cloaks itself in the garb of Christianity for the purpose of disguising its true character and the more easily and successfully to further its own worldly ends.

It is not denied that there have been and are noble Christians in the Roman Church, it is not to be gainsaid that there have been and are important spiritual activities in the Roman Church. These serve the organization proper, the directing forces of the organization, as a smoke screen to cover their selfish, unchristian operations.

"It were folly to suppose Rome so blind to her own interests as not to perceive the need of saintliness within her fold; and amongst the uninitiated members of the Church, numbering both humble priests and laymen, are to be found types of the truest, purest Christians. Such make unconsciously the propaganda of Rome. They nurse the sick, dispense charity to the poor, profess and know of no other doctrine than the Gospel of Jesus Christ. Of the corruption in Roman ecclesiastical administration, and in Church politics they are wholly unaware. It is to them that Rome points as living proofs of the work she is achieving for humanity, knowing well that through ignorance alone they remain in her communion."

Whenever public sentiment is perilously aroused by the political intrigues of Roman Catholicism, its ambitions for temporal power, its compromises with evil agencies, its sabotage of free institutions, its persecutions of minorities, and the like, the Pope issues an encyclical on Peace, the Council of Cardinals in Rome talks of Saint Francis of Assisi, Catherine of Siena, Father Damien, Cardinal Mercier and others of its Christian heroes until the storm blows over.

Just now the Roman Hierarchy is promoting a world-wide propaganda claiming that it has saved Europe from Bolshevism. It is making its appeal for financial support to the monied interests of England and America on the ground that it is the conservator of the capitalistic regime. And it is making progress with this appeal. Money is flowing into its coffers from rich Protestants, fearful of the advance of radicalism. Moderate socialists and liberals are regarding Romanism with less suspicion and antagonism. They are even advising Protestant leaders to assume a friendly attitude toward the Roman Church.

The fact is that no other single institution in Europe is more largely responsible for the excesses of radicalism than the Roman Hierarchy. Radicalism is born of intolerable social and political conditions. That millions in Europe have been forced to exist in beastly poverty is due in no small degree to Vatican support of outworn systems and governments.

It has consistently opposed the Free School. The illiteracy prevailing in those regions it entirely dominates is an everlasting disgrace. In every instance it has fought liberalizing and enlightening movements.

It crushed the Modernists within its own ranks who, in the dawn of this century, gave such high promise of establishing Roman Catholicism on a clean, spiritual basis. Its bitter hostility through a hundred years to the leaders who were making modern Italy united and free is history that all may read.

It is to-day closely associating itself with the most reactionary forces in Europe bent on holding the masses enslaved; and, in so doing, is helping to prepare radical outbreaks on a wider and more terrible scale.

Of course, its aim is to preserve its own absolute autocracy. It hates anything that savors of democracy. The Pope is King. All must give unquestioning obedience to him. Live in poverty, live in social ostracism, in superstition, live without thinking and without earthly hope, obey humbly and wholeheartedly the mandates of the Vatican Potentate who holds the keys of St. Peter.

Alphonsus Liguori, their great authority on Moral Theology, declares: "The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of Paradise, and of changing them from slaves of Satan into the children of God. *And God Himself is obliged to abide by the*

judgment of His priests, and either not to pardon, or to pardon, according as they (the priests) refuse or give absolution." The Apostle Paul appears to have overlooked the part of the coming Roman priest when he declared that "being justified by faith, we have peace with God through our Lord Jesus Christ."

All this in the name of Christ of Nazareth and for the glory and perpetuation of the Roman Hierarchy!

When Ernesto Nathan was the mayor of Rome, he said: 'While I respect all men's faith, I am forced to combat Roman Catholicism because it is a political institution masquerading in the religious garb.'

CHAPTER II

After-War Revival of Political Roman Catholicism

Pope Pius X was a disappointment to the Roman Hierarchy. They were convinced that his vision was too provincial, his neglect of the temporal interests of the church disastrous. Benedict XV, a keen, worldly minded leader, was elected to strengthen and extend the political and material forces of the Vatican. Pius XI, the ruling Pontiff, is an exponent of the same policy.

Immediately preceding and during the war, the behaviour of the Roman Vatican was nothing less than a scandal for an institution that pretended to represent the teachings of the Prince of Peace.

When the war was imminent and all Europe knew that the dogs of Mars were about to be unleashed, not one word came from the Pope. Why? Because the Pope was concerned solely with the welfare of the papacy. He would wait to see which side was likely to win and then move toward that side.

This is exactly what happened. After the early victories of the Central Empires the

wise ones of the Vatican bloc guessed that the Allies would be beaten and shaped their policy accordingly. While on the surface they maintained a neutral attitude, secretly it was *known* that they were sympathizing with the Central Empires, if not actually aiding them.

Later when the tide of battle turned and they began to fear that possibly they had guessed wrong as to the winner, they modified their tactics so as to be in a position to jump either way according to the outcome of subsequent military events. But the Allied authorities had become so distrustful of Vatican diplomacy, so suspicious of Vatican intrigues, that both France and England dispatched Ambassadors to the Holy See to check up on what was going on there.

Notwithstanding all this, the Roman Vatican has exercised since the armistice an increasing political influence on European diplomacy. Its voice is heard and its force is felt in every capital of the continent, excepting perhaps Moscow. In Moscow we know it is *persona non grata* because it has definitely espoused the cause of the reactionary elements in the old Russian Orthodox Church, hoping some day soon to woo

these wandering sheep into its Roman fold.

I say "political" Roman Catholicism is greatly strengthened in Europe. There has been no strengthening of its spiritual sway. On the contrary, it is generally conceded that its spiritual life has correspondingly weakened. To such an extent is this true that some of its most sincere churchmen are crying out in alarm. What little of genuine Christianity there has been in the organization seems to be perishing.

The revival of Romanism in Europe is due mainly to two things: Socialist Radicalism and the betrayal of Protestantism by German Militarism.

The Soviet Revolution in Russia threw a terrifying scare over all Europe. The appearance of the red flags, not only in Russia, but also in Hungary, Austria, Bulgaria, Spain, Italy, Germany, France and even England, stampeded great numbers of conservatives and constitutional liberals toward Rome. Here was a vast religious organization, committed to autocracy, with elaborate ramifications in well nigh every country, whose priests controlled many thousands of ignorant peasants and who could be depended upon to exercise their control against innovation so-

cial and political. Naturally the Vatican would demand its pound of flesh for this service; but better the restriction of liberty than the license of Bolshevism, so many reasoned. And they believed that the arrogant assumptions of Vatican power could be dealt with later when once order had been re-established.

This is the case in Italy today. Sig. Mussolini, the dictator, has allied himself closely with the Vatican. Apparently he is vying with the Pope in devotion to Roman Catholicism. Italy is again black with priests. The schools are again in their hands. On the streets, in the public gathering places they are oppressively prominent. Religious processions, with all the vulgar ostentation, the superstitious panoply of Mediæval days, move daily through the towns and cities of the Peninsula. The numerous church festival days have been placed once more on the official Calendar of the government.

But does anyone think that Sig. Mussolini has experienced a real change of heart toward Roman Catholicism? He needs the Vatican and the priests in his work of restoring order in Italy, in the development of his *fascista* organization and rule. The Vatican is getting

much from him and he is getting much from the Vatican. But eventually a conflict between the two is inevitable, if Sig. Mussolini turns out to be as intense a patriot as the majority of Italians consider him to be. Already there are signs of impending storm. In the course of a political speech delivered this last January in Palazzo Venezia, Rome, to a thousand of his Black Shirts, he brought the cohorts to their feet by a scornful reference to the Catholic Party. He declared that in the coming elections they and their clandestine leader (the priest, Don Sturzo) would be considered open enemies and treated as such! Let a little more water flow over the dam and I shall not be surprised to hear Benito Mussolini voicing the same cry with which Gambetta rallied France about him: "Clericalism, there is the enemy!"

In Rome there are two well known monoliths that were dug out of the sands of Egypt and brought to the Peninsula by Augustus in the second century. One of them stands in the small triangular piazza on which fronts the national House of Parliament. The other occupies the center of the historic Piazza del Popolo, under the Pincian Hill.

At the northeast corner of this latter square rises the church of Santa Maria del Popolo. It is a church rich in beautiful marbles, priceless frescoes. Built partly around three sides of this church is a Parish House, the entrance to which is on the south side near the big iron gateway leading up to the Pincian gardens.

The visitor finds himself before a plain, ordinary door. He jerks a huge brass ring in the wall to the right connected with a loud, jingly bell and waits for the sleepy sacristan to appear. On the ground floor of this parish house are two or three small chapels, some social rooms and the like. The two upper stories appear to be used as living quarters for the priests and their assistants. The plain stucco of the outside walls is relieved only by the green window blinds, usually tightly closed.

When he was in Rome fighting out the famous battle of his soul, Martin Luther often walked across this Piazza del Popolo, pulled the brass ring at the side of the little door connecting with the jingly bell, climbed the dingy old stairway leading up to one of those rooms with the green shutters.

The sight of Rome disillusioned him. It was so different from what he had pictured it

to be. The venality of the priesthood, the corruption and utter worldliness of high ecclesiastics, the unreasoning tyranny of the church Hierarchy, shattered forever his faith in Roman Catholicism.

We should bear in mind that for many centuries Rome has been a great center of religious superstition and at the same time of practical atheism. On the lips of Romans themselves one hears frequently the remark, "who sees Rome loses his faith." With his usual keen insight, Nicolo Machiavelli pointed out that the Italians owe this debt to the Vatican—that because from nearby they had seen the examples of the Papal Court, they had lost all religion!

Baroness Von Zedtwitz, whose enlightened conscience finally forced her to renounce her membership in the Roman Church, says: "Romanism to be understood, must be traced to its source, and it is to the College of Cardinals in Rome, and the 'Propaganda,' one must look for the true confirmation of its spirit. As the system is found there, so it is in its real essence and nature, or else the name Roman Catholicism has no meaning. It is a known fact that after Luther had been to Rome, he ceased to believe in the religion he had never

before truly known: and to-day it is generally admitted that an ecclesiastical student, when he leaves Rome, carries away with him little else than the Papal banner, and has laid his primitive moral code at the feet of the infallible successor of St. Peter."

One of the tragedies of the war is the loss of the prestige of German Protestant leadership in Europe. Germany tolerated much that was deserving of strong condemnation, but at the same time there was in the nation a great moral asset. More than this, there was in the nation a great virile christian faith. Numbers of the people cherished conquering spiritual convictions—they believed, they sacrificed, they labored tirelessly to extend the kingdom of God.

Visiting Germany, previous to the war, a Protestant was bound to be impressed by the superb achievements of German Protestantism. There was ruggedness of faith, there were extraordinary capacity and willingness for service.

In almost every country of Europe the evidences of their Christian zeal are manifest. Protestantism in Scandanavia, Russia, Finland, Switzerland, Austria, Italy, owes much of its victorious development in the last fifty

years to the solid, generous assistance of the Protestant churches of Germany.

While the passions of the war were raging Billy Sunday declared in New York City that "if you turned hell upside down, you would find 'Made in Germany' stamped on the bottom!" This was too good a chance for a Romanist who came back at Mr. Sunday with the following in the Pittsburgh Observer: "Why don't you, Mr. Editor, call Sunday's attention to the fact that if he turned that which is nearest and dearest to his heart, namely Protestantism, upside down, he would find 'Made in Germany' stamped on the bottom?"

We are ready to accept the statement of the Romanist that Protestantism was made in Germany. Germany was Protestantism's homeland, Martin Luther was Protestantism's generalissimo. And we are prepared further to say that probably the most important service to democracy and true religion in the Western world this side the age of Paul was rendered by the Protestant Reformation of Germany.

So long as the shaping force in Germany was that of the Reformation, Germany was righteous, intellectual, free, altogether a na-

tion to be honored. The Great War was the proof, not that the force of the Reformation in Germany was spent, but that for a certain unfortunate period it had become a secondary force—Prussianism ruled.

We battled against Germany to enable the Reformation principles to regain ascendancy over the nation. For the heart of Martin Luther's message was freedom.

Martin Luther made it possible for secular governments to be free of the Roman Hierarchy. It was a fight for liberty and he won. The movement carried with it the seeds of nationalism. In Germany this nationalism assumed an intense form. German nationalism and the Reformation traveled side by side blessing Germany and blessing the world, until the devil took them up onto a high mountain and showed to them the kingdoms of the world and the glory of them. Thereafter Prussian militarism seized supreme control. The subsequent downfall of Prussianism has left all European Protestantism seriously shaken.

The Roman Vatican was quick to seize the opportunity offered. When Belgium was ravaged, Rome raised the cry, "This is the work of Protestant Germany." When the

Lusitania was sunk, Rome covered Europe with the glaring headline, "This is the deed of the great Protestant nation." The same cry was raised by Rome following the dirigible raids over England, the murder of Edith Cavell, the destruction of Rheims and all the rest of the frightful story.

Thus the Rome of the Inquisition, of the massacre of St. Bartholomew, the Rome whose hands are red with the blood of Savonarola, Joan of Arc, Beatrice Cenci, the Rome that drove the heroic Waldensians to the icy caves and storm-swept crags of the Alps, the Rome that has opposed through the centuries liberty of thought, scientific advance, social and political emancipation, the Rome that in this hour is attempting to destroy religious liberty in Poland and in Italy, the Rome that would substitute the parochial for the public school in America and is said to be working feverishly with the foreign elements in America to utilize them for its own Roman ends—this Rome, clothed in lamb's skin, seeks to discredit now and for all time world-wide Protestantism and recrown its Roman pontiff king of kings and supreme master over all governments and peoples.

CHAPTER III

The Sleeper Awakes

Roman Catholics are undeniably worried by the wave of anti-Catholic sentiment now sweeping over America. That this sentiment is powerful and wide-spread is evidenced by the rise and phenomenal growth of such organizations as the Ku Klux Klan. The extensive influence, political and financial, of Romanism in the States has been directed against the Klan. Yet the membership of the Klan continues to increase by leaps and bounds. And this increase is not only in the South. Its greatest progress at the present writing is reported in sections of New England and the Middle West.

Romanism through many years has been bitterly and openly hostile to the Masonic fraternity. Yet notwithstanding the implacable enmity of the Pope, this great brotherhood has steadily advanced in numbers and influence. During the past dozen years, Rome's fight against Masonry has been directed by the Jesuits. These latter have employed their well-known methods of hidden and indirect attack. They have sought

through membership in the fraternity and by intimate social contact with certain of its leaders to disarm criticism of Romanism, weaken the Masonic morale. While in a few cases they have been measurably successful, the general bodies of America and English Masonry are more thoroughly roused than ever to the viciousness and peril of Romanism.

The anti-Romanist sentiment in America is not confined entirely to the Masonic, Ku Klux Klan, and other well-known patriotic organizations. Large and important numbers outside these organizations are in alarm. They are represented by such high-minded Americans as Gino Speranza, who has contributed recently to *The World's Work* a series of articles on the destructive foreign agencies at work in our American Commonwealth. Says Mr. Speranza:

"Nothing, however, has shown more dramatically the effects of such spiritual alienage upon the national life than the campaign undertaken by Israelitic Americans and Romanist Americans to eliminate the Bible from the American public school. Despite historic and spiritual antagonisms of centuries, these distinct racial and cultural stocks have actually merged and united along their

one common line of dissent—their common opposition to a distinctly national and American spiritual possession. For the Bible in the public school has been, both historically and spiritually, as much the symbol of self-government and of the national conscience as the American Flag. It has been, in every intimate sense, as much a charter of American liberties as the Declaration of Independence. It is true that the courts have sustained such a campaign, as they should as a matter of law. But before the greater tribunal of the conscience of the nation—before those Americans for whom Democracy is a spirit—those American Israelites and American Romanists have established their spiritual alienage. Has there been a single organization among them—social, educational, or ‘patriotic’—to raise a voice of protest against such a spiritually un-American campaign? What leader among them in the philanthropic, political, historical, or religious fields has spoken a public word of dissent? Who among them went on record with at least a word of moral revolt when, in Catholic New Orleans, the Bible was legally barred from those splendid schools which John McDonough founded and endowed with his private fortune, and gave to

the people, on condition that the Book of Books of the founders of the Republic should be daily read in them!

“Is it ‘intolerance’ and ‘religious discrimination’ if the national conscience looks with deep misgivings on the fact that there are more than 6,000 Roman Catholic organizations in this country with more than seven and a half million members conducting services in foreign languages or in a foreign language and English, and that, of these, 2,230 organizations with 3,300,000 members, use only foreign languages varying from French to Bohemian, from Italian to German, from Spanish to Slovenian and Lithuanian? . . . Is it intolerance for the American people to grow restive at the constant, insistent, and well-organized campaign for the establishment of parochial schools throughout our land to ‘parallel’ the American system of the public school?”

America is awakening (let us hope it is not too late) to the grave perils of the foreign elements she has permitted so generously and so thoughtlessly to become established within her borders.

From Washington Mr. H. E. Woolever analyzes the alarming conditions and writes:

"Americans are being called to guard their cherished rights of freedom and democracy from many quarters. While we have slept, the Wooden Horse, filled with Greeks and other strangers, has floated past the Statue of Liberty. We are opening our eyes on the greatest mass of unfamiliar humanity that ever gathered in any center of the world. Gradually, students and facts of immigration prod us awake, and we behold conditions which fill us with anxiety and rightly so. Some even think that the Americans have been dispossessed of their home, and now awake to find a new occupant in possession. Kipling, of a generation ago, described the situation as follows:

His easy, unswept hearth he lends
From Labrador to Guadaloupe,
Till, elbowed out by sloven friends,
He camps, at sufferance, on the stoop,

This may have been a prophecy when uttered, but the past thirty years have so changed the character and volume of immigration that to-day the above scene is almost history. In fact, since 1899, a cosmopolitan horde of 16,000,000 has flocked into this nation, and today over 33,000,000 of the people here are foreign born

or of foreign born parentage, the majority being of Italian and Slavic stock."

President Coolidge asks, 'Whose Country is this?' He answers his own question by pointing out that the Anglo-Saxon predominated in laying the foundations of our Republic. In his first message to Congress he declared: "American institutions rest solely on good citizenship. New arrivals should be limited to our capacity to absorb them into the ranks of good citizenship. America must be kept American. For this purpose, it is necessary to continue a policy of restricted immigration. It would be well to make such immigration of a selective nature with some inspection at the source, and based either on a prior census or upon the record of naturalization. Either method would insure the admission of those with the largest capacity and best intention of becoming citizens. I am convinced that our present economic and social conditions warrant a limitation of those to be admitted. We should find additional safety in a law requiring the immediate registration of all aliens. Those who do not want to be partakers of the American spirit ought not to settle in America."

The United States Census Bureau tells us in the following figures who made America in 1790:

By name	Number	Per cent.
All nationalities	2,810,248	100.0
English	2,345,844	83.5
Scotch	188,589	6.7
Irish	44,273	1.6
Dutch	56,623	2.0
French	13,384	.5
German	156,457	5.6
Hebrew	1,243	Less than 1/10 of 1%
All other	3,835	.1

It is clear how true to the facts were the words of George Washington to his fellow-citizens in his farewell Address: "With slight shades of difference you have the same religion, manners, habits and political principles."

When an American magazine, basing its conclusions on the above indisputable figures, answers decisively, "Whose Country Is This?" the Roman Catholics protest through Edward F. McSweeney, of Boston, the chairman of a Knights of Columbus committee appointed to rewrite the history of the United States!

In the early years our immigrants came from the Protestant North and West of Europe. They were mostly of Nordic stock. Something over thirty years ago the tide set in from Southern and Eastern Europe, from Italy, the Balkans, Turkey, Hungary, Poland, Russia. To-day there are in America 33,-

000,000 persons of foreign birth or with one or both parents of foreign birth, the majority of these being of Slavic and Italian race.

Our educational ideals are fundamentally Protestant. The first colonists came to America that they might be separated by the width of the Atlantic from the reactionary, tyrannical ideas of Rome. It is the undermining of our Protestant educational system by the foreign masses from Eastern and Southern Europe that now threatens the failure of our American democracy.

The illiteracy of the American-born white is 2%, while that of the foreign-born white is 13½%. Four per cent was the maximum of illiteracy among the immigrants from Northwestern Europe in the old. The new immigration, largely from Catholic countries of Southern and Eastern Europe, shows this percentage of illiteracy: South Italians, 54.2 per cent; Poles, 35.4 per cent; Croats and Slovenes, 36.4 per cent. These are startling, thought provoking figures!

"Try to visualize," says Mr. Speranza, "the invasion of 'potential American citizens' in a *single year* of 'liberal' immigration policy; there rushed in enough Austro-Hungarians to populate twenty-seven towns of the size of

Portsmouth, New Hampshire; enough Poles and Jews from Old Russia to fill eighteen more towns of the size of Lawrence, Kansas; enough Italians to give us a new city of the size of Indianapolis, Ind., besides four German cities of 10,000 each, six of Scandinavians, one of French, one of Greeks, six of English, five of Irish and nearly two of Scotch and Welsh. The balance of that single year's inpour (merely considering Europe) gave us enough Belgians, Dutch, Portugese, Rumanians, Swiss and European Turks to populate six cities of the size of the New Mexican town of Raton, without counting the Serbians, Bulgarians, Montenegrins and Spaniards. Even under the 'Quota Immigration Law', which some assail as being too drastic, there were injected into the fabric of the Republic in 1922 twice as many non-American-minded potential citizens as there are 'natives' in New Mexico to-day, with the added handicap that this mass of cultural and political alienage represented not one, but THIRTY-NINE different races, nations and cultures!"

After perusing that statement, listen to the Americanism (?) of the Pole, Carol Arnovici, formerly an official of the State of California: "The loyalty of the Poles, the Russians, the

Greeks, etc., in some measure *will be determined* by the international policies of the United States." Furthermore, consider these words of an Italian politician speaking to his Italian-Americans: "In the last elections the Italians of America through carelessness or ignorance, or possibly, through the lack of *patriotic cohesion*, have allowed the great opportunity to escape them of co-operating efficaciously and surely with the *new government of Italy* in the solution of the intricate problem of *our* transoceanic emigration."

In the discussion of this very serious complication, an increasing number of Americans are fixing their attention on Romanism to determine the character and extent of its operations here. The following indictment from Washington, drawn up by H. E. Woolever, does not appear to be too strong: "For at least two generations the Roman Catholic Church has promoted colonization and with her parochial schools, in many instances, has presented a barrier to true Americanization. Likewise, she has fostered the coming of masses from the Roman Catholic countries of Southeastern Europe. Many have believed her intention in doing this has been to promote a program often credited to the Roman

Hierarchy to Romanize the United States. Whether this be true or not, millions of Americans so interpret many of the acts which do not square with the American idea of fair play.

Years ago Bishop Vandeveld, of Chicago, sent out the following letter; To his priests he said: 'You are aware that the lands of the State of Illinois, and the whole valley of the Mississippi, are among the richest and most fertile in the world. . . . those who will possess them will not only possess the very heart and arteries of this young and already so great Republic, but will become its rulers. It is our intention, without noise, to take possession of those vast and magnificent regions of the West, in the name and for the benefit of our holy Church. Our plan to attain this object is as sure as easy. There is, every year, an increasing tide of emigration from the Roman Catholic regions of Europe and Canada toward the United States. Unfortunately, till now, our emigrants have blindly scattered themselves among the Protestant population, which too often absorb them and destroy their faith.

"Why should we not direct their steps to the same spot? Why should we not, for in-

stance, induce them to come and take possession of these fertile States of Illinois, Missouri, Iowa, Kansas, etc.? . . . If we succeed, as I hope we will, our holy Church will soon count her children here by ten and twenty millions, and through their numbers, their wealth and unity, they will have such a weight in the balance of power, that they will rule everything. The Protestants, always divided among themselves, will never form any party without the help of the united vote of our Catholic people; and that party alone, which will ask and get our help by yielding to our just demands, will rule the country. Then, in reality, though not in appearance, our holy Church will rule the United States, as she is called by our Savior Himself to rule the whole world. There is, to-day, a wave of emigrants from Canada toward the United States, which if not stopped or well directed, is threatening to throw the good French Canadian people into the mire of Protestantism . . . put yourself at the head of the emigrants . . . prevent them from settling any longer among the Protestants, by inducing them to follow you to Illinois and with them, you will soon see here a Roman Catholic people whose number, wealth, and

influence will amaze the whole world?"

"Some may say that this was a program enunciated years ago. Surely, it was, but it takes generations to mold a civilization or absorb a people. It is not necessary to make any general charges, but here are some facts which anyone may interpret as they judge fair. In New England, the cradle of the Pilgrim and the home of the Yankee, there are today 'more than 1,000,000 French Canadians who are carrying on a struggle for the perpetuation of their culture along the same lines as the French in Canada. As a consequence, our New England mill towns have the French language, French parishes and parochial schools, French Nationalistic Societies and a French Nationalistic Press.' In Chicago is the largest Roman Catholic Polish parish in America, Saint Stanislaus Kostka. It describes one of its parochial institutions—the Zoaves of Saint Stanislaus—as a society whose members are expected 'to be the guardians of everything that is divine and Polish in order to grow up and be real Polish patriots and defenders of the Christian faith.'"

"We have not been able to find any government statistics giving the number of children in parochial schools in America. However,

by the consent of the Roman Catholic school authorities, the teaching nuns were permitted to fill out reports for some government investigators in twenty-four cities. In these few cities there were 221,159 children in parochial schools, 36.5% of whom were of native parentage, and 63.5% of foreign parentage. The Irish contribute the largest number, 26.9% whereas they contribute only 4.8% of the children in the public schools. The Germans come next, furnishing 9.7% to the parochial schools, and 11.6% to the public schools. In these cities the Poles send seven times as many children to the parochial schools as to the public schools.

“It is generally understood that the parochial school is un-American in its conception, its standards and its teaching. If the revised history which the Knights of Columbus are endeavoring to have accepted in this country is an index of the standard which is maintained in the parochial schools, the people will be more concerned than ever about the spirit of Americanism reaching the millions of young Americans who are being trained in these institutions.

“George Washington said: ‘The time is come when a system of universal education

ought to be adopted in the United States. In a country governed by the sense of the community, the people must be enlightened.'

"President Monroe emphasized this same fact with these words: 'Every district and all its members must possess the knowledge necessary to qualify them to discharge with credit and effect those great duties as citizens on which our government depends.'

"In the face of this universal need of education for all the people, the National Catholic Welfare Council boasts of having killed both the Smith-Towner and Sterling-Towner Bills which were efforts on the part of the Federal Government to provide education for many thousands of neglected children. The fight against illiteracy and low educational standards was thus blocked by the Romanists, over which they show much gratification for some reason best known to them."

George Washington wrote from the State of New York, August 10, 1782: "If my endeavors to avert the evil with which this country was threatened by a deliberate plan of tyranny should be crowned with success that is wished, the praise belongs to the Grand Architect of the Universe, who did not see fit to suffer His Superstructure and Justice to be

subjected to the ambition of the Prince of the world, or to the rod of oppression in the hands of any power upon earth."

CHAPTER IV

The Recapture of Italy

I recall a great popular demonstration in Rome. It was a Sunday afternoon in February, 1910. The streets were full of marching men. Soldiers, citizens, university students, professors, scions of noble families and members of the national Parliament and of the municipality of Rome—40,000 men, so they told me and so it seemed to me. The hosts moved to the Piazza Campo dei Fiori, a large square in the center of which stands the statue of Giordano Bruno, in the spot where he was burned at the stake.

This statue was raised in 1889 by the Liberals. The government both approved and voted money for the project. Crispi was Prime Minister. Romans well remember the surging, tumultuous throngs of that day in '89 when the bronze figure of the Dominican monk was unveiled. Giordano Bruno fought for freedom of thought and in this fight he perished at the hands of the Papacy.

The principal speakers of the 1910 demonstration were Barzilai and Bissolati. Both were conspicuous members of Parliament,

Barzilai holding a portfolio in the cabinet. By all parties they were considered two of the strongest men in the Italian politics of the day. The addresses sharply arraigned the Papal Church for its tyranny and policy of reaction. They summoned the men of Italy to pledge eternal warfare against the religious orders, especially the Jesuits. They went on to say, "the Church says to us, 'You must come back to us in the Middle Ages'. We say to the Church, 'You must come up here to us in the Twentieth Century'. If a new Christian civilization be possible, it is on the one condition that the spirit of Christ signifies the spirit of liberation!"

I call to mind another historic day back in those years. Pius X had ordered the banishment of all secular papers and periodicals from the Catholic schools and religious seminaries. At the famous Porta Pia Breach, Mayor Nathan spoke to this reactionary order of the Pope. He retold the story of modern Rome, the Rome of the Third Italy, "vindicator of freedom of thought, which entered through the Porta Pia Breach with the tri-colored flag, September 20th, 1870."

"But another Rome," he continued, "the Vatican, image of the past, shuts itself into a

compass more limited even than the walls of Belisarius, with the idea of compressing thought into that little circumference for fear that if it should come into contact with the free air it might, like the embalmed dead of ancient Egypt, be resolved into dust. From there, from that fortress of dogma, as a last desperate effort to perpetuate the reign of ignorance, comes on the one hand the order to banish from the religious schools all magazines in which modern life and thought are considered; on the other hand, comes the thundering proscription—negative electricity without contact with the positive pole—against men and associations desirous of reconciling the practices and teachings of their faith with the teachings of the intellect, the moral and social aspirations of the civic soul. Like cosmic matter in dissolution, that city (the Vatican) on the slope of the Janiculum, is a fragment of an extinguished sun hurled into the orbit of the modern world.”

With thousands of Romans massed around him, the late afternoon sun throwing its warm friendly rays over their upturned faces, he launched into the history of the Catholic pilgrimage of 1869, when Doellinger made his lone, heroic and losing fight against the vote

for papal infallibility. "The Roman pilgrimage of 1869", said he, "was for the purpose of decreeing the infallibility of the Pope; that infallibility which, born of tradition, passed into custom and today, unfortunately, manifests itself in the popular ignorance which, at the first appearance of an epidemic, hangs votive offerings before the Madonna and kills the persons appointed to apply scientific remedies; that infallibility which stimulates the Pope to boycott the most legitimate human aspirations, the searchings of civilization, the exploration of thought, and moves him to plan new darkneses for the exclusion of the light of day."

To appreciate the full force of this philippic, we should bear in mind that Nathan was the Mayor of Rome, that three times in succession he was elected to this office by the citizenship of the Eternal City.

Fighting through a hundred years, always bitterly opposed by the local and international intrigues of the Vatican, the Italians in 1860 were well on the way to freedom and union. In 1861, a Parliament, representing all Italy except Venice and Rome, assembled in Turin and solemnly decreed "by the grace of God and the will of the nation, Victor Emanuel

II King of Italy and Rome the capital.” (Rome at this time was still in the hands of the papal troops.)

The sentiment of the country was that without Rome for a capital, Italy could never be firmly united. At Sadowa, 1866, Prussia crushed Austria and compelled the latter to release Venice to Italy. In 1870, came the Franco-German war, the forced withdrawal of the French regiments from Rome, the overthrow of Napoleon III and the establishment of the French Republic.

The hour had struck for the consummation of Italian freedom and union. Victor Emanuel wrote to Pope Pius IX, praying him to accede to the long cherished determination of Italians to have Italy free, united, and Rome the capital of the new kingdom. The answer of the Pope was: “I cannot admit the demands of your letter nor accept the principles contained therein.” Thereupon, the troops of Victor Emanuel marched on Rome, routed the Vatican legionaries and raised the flag of United Italy over the Quirinal Palace and the Capitoline Hill. The *Temporal Power* of the Pope was at an end.

The Pope has never forgiven the King of Modern Italy for taking away his worldly

sceptre. He has never even acknowledged it as a *fait accompli*. On the other hand, the great majority of Italians during the past fifty years have resented the prolonged opposition of the Vatican to the making of Modern Italy, have remained alienated from the Catholic Church because of national and international embarrassments with which it has sought to retard the work of the Government of Modern Italy.

Now, after more than a half century of splendid struggle, Modern Italy is succumbing to Vatican machinations. It is another illustration of the subtle and always grave peril of Romanism wherever it is allowed free hand to operate.

While I was in Rome recently a Professor of the University told me that a half dozen students had entered the classroom the week before "wearing the Pope's colors, an unheard-of occurrence for fifty years." Up to the outbreak of the war the spirit in the universities and schools was not only a spirit of indifference toward the Romish Church, but it was aggressively hostile. A professor, a student, showing sympathy for the Vatican institutions, became immediately an object of ridicule and frequently of ostracism.

Last October the Fascisti celebrated the first anniversary of their "March on Rome". Among the events of the day was a great Catholic Mass in Piazza Siena, Rome. All Fascisti, whatever their faith, were ordered to attend. A Protestant young man who, for conscience sake, absented himself, was arrested and imprisoned!

It is clearly evident that the Vatican is to-day determined to regain control of Italy. For many years, as I have said, Italy has not been Catholic and, notwithstanding what I have already written of the revival of Catholicism in the Peninsula, she is still far from being Catholic.

Previous to the war, the Vatican seemed to care little or nothing about dominating Italy. Indeed, the Vatican's policy was consistently such as to alienate the majority of Italians. The Vatican considered the strong backing of the Austro-Hungarian Empire of much more importance than any support Italy might furnish. But with Catholic Spain politically weak, with the attitude of France always uncertain, with the great Catholic Empire of the Hapsburgs destroyed, the Roman Hierarchy figures that the control of Italy by the Vatican becomes imperative.

During the war, the priests, as chaplains, came into direct contact with the young manhood of the country for the first time since the fall of the Temporal Power in 1870. It was a wonderful opportunity and the priests improved it. The armistice signed, Benedict XV perceived the importance of preserving this contact. He, therefore, issued an order for the immediate organization of young men's Catholic Clubs in all the parishes. Thousands of these organizations were formed with an impressive enrollment. These young men remembered the healing and consoling ministries of the priests in the terrible years of the war. They do not remember, like their fathers, the years of the Risorgimento, the bitter, implacable hostility of the Vatican to the making of Modern Italy.

By clever sophistry, many of the less thoughtful of these young men have been deluded into thinking that the cause of Nationalism is tied up with that of the Papacy. I have heard them trying to defend the thesis that the artistic awakening of the fourteenth and fifteenth centuries was the glory of Catholicism. But to talk of the art which flourished under the patronage of the popes as a praiseworthy product of the Roman Church is to

take the lantern for the light. For this art, religion was purely an artistic subject. The painters and sculptors who worked for the popes treated their material (nativity, miracles, etc.) with the sole aim of getting from it their aesthetic motifs.

Why should the Papacy boast of Michelangelo and Raphael and others, when the glory is solely that of their common mother, Italy, who was able to bring forth so many giants? The popes made use of them, yes—they did what all the princes of that day did, and on a larger scale, because they were richer. But the attempt to harness these great men to the cart of the papacy is an historical monstrosity. Imagine trying to support the hypothesis that Raphael, that pure flower of the Italian race, that true synthesis of Italy's most noble qualities, became great because a magnificent and showy Pontiff made use of him to immortalize himself! Raphael would have been just as great had there been no Leo. Shameless presumption was it for those popes who were rich enough to engage the services of such geniuses to ascribe to themselves the glory that belonged to Italy and to demand from Italy the gratitude which they owed to Italy.

There is another angle of today's Papal-Nationalism that the Vatican has emphasized in appealing to these young men. It is only fair to say that the majority of the members even of these Catholic Clubs are not Catholics in any spiritual sense. Many of them are non-believers. They are ignorant of Christianity, they ignore the priests, they do not enter the churches, they insist that they are free spirits. But the Vatican has said to them, "On patriotic grounds, you should support Catholicism as an Italian specialty." These young men do not stop to ask themselves if it is Christianity or paganism, if it is religion or magic, if it responds to the needs of the conscience or not. Those problems that torture so many intelligent minds do not disturb their souls. They look at the statues and pictures and the cupola of St. Peter's, remember the names of the great popes, painters, sculptors, observe the world-wide and history-long sway of the Vatican and prostrate themselves before this colossus, which for them is the greatest product of the Latin genius.

One who knows Italy is bound to admit that if the average Italian has to choose between what we call a good man and a brilliantly brainy man, he will without an in-

stant's hesitation be drawn to the latter. One must say that if the latter is even immoral, provided he is what Italians consider intellectual and cultured, the Italian will yet be attracted to him.

To appreciate the Italian's passion and reverence for learning, the oft retold story of Machiavelli is worth remembering. Machiavelli was both a brute and an intellectual. In the morning he would betake himself into the country. In a carousing *osteria* he would pass hours of the day drinking, cursing, gambling with the roughest, most debased men of the road, a veritable beast. But as the evening came on he would return to his home, bathe, put on his whitest linen and finest clothes and then enter his library, there to speak to the great spirits of the ages and they to speak to him. But before entering his library he always bathed and dressed in his best!

In southern Italy, where illiteracy runs from fifty to one hundred per cent, a member of that same illiteracy hearing a great Italian speak may not comprehend in the least what he hears, but he goes away exultant, proud in his soul that he belongs to the same race.

There was a time when the commerce of Venice, Pisa, and Livorno and other well-

known centers of Italy equalled, or fairly balanced their extraordinary intellectual and cultural creations and activities. But the day arrived when these centers were overthrown by Spain, by France, by foreign powers, their commerce was destroyed, their physical and material forces annihilated. The Italians became subject politically to foreigners. In that period they were driven back on themselves for consolation. Their material glory was gone, but they said, "We have an intellectual and cultural story and life that foreign hands may not touch."

And even today while the Italian physically and materially may be overcome and in many ways humiliated, always rest assured that in his soul, in his heart or whatever you may choose to call it, he feels himself great—yea, greater than his oppressor in the indestructible story of his people and in the possession perhaps of a profounder appreciation of the intellectual and the cultural.

One of the most beautiful and yet tragic stories of Modern Italy is in her struggle for Education. For fifty years she has all but crushed herself to build schools, more and more schools, to strengthen her universities, to destroy illiteracy. Do not imagine that the

Calabrian or the Sicilian who arrives in America ignorant, is in this deficient mental state of his own volition, or that of his government. No people in history have had a deeper, more consuming passion for learning than the modern Italians. No other people of any age have ever struggled more heroically, borne heavier sacrifices for knowledge than the nineteenth and twentieth century Italians. And yet millions of them have been denied their heart's sweetest dream. Others may have light while they must live and agonize in the dark. For Italy is poor and the great war has made her almost hopelessly poor.

At this point enter the regal robed members of the Roman Hierarchy. They look wise, they speak with pious phrases. They know Italy's yearning for knowledge and they know the government's helplessness to satisfy that yearning. With mock ingenuousness they say to Italy, "We will help you. We have the means. We will educate your children." And so they have forced the passage of a law that will place the schools of Italy once again in the hands of the Jesuits. Little they care about Italy's passion for knowledge. Little they feel for Italy's suffering poor. Their supreme concern is that the next generation of Italy shall be Vatican trained. It is a part

of their program to recapture Modern Italy and recrown the Pope on his temporal throne.

Writing early in 1923 for *The Christian Science Monitor*, of Boston, I said:

“The revived political strength of the Vatican has permitted it to bring to the fore two old and great issues, the school question and the re-establishment of the Temporal Power of the Pope. What is the school question? It is the question that exists wherever Roman Catholicism exists. Every people that is concerned for the right training of its youth regards with suspicion and alarm any undue influence of Roman Catholicism over its educational system. Roman Catholicism has only itself to blame for this very general attitude. Its age-long history in the educational department is not such as to inspire confidence.”

Let us look back a bit. While the Reformation was moving along its destined course in the other countries of Europe, in Italy flowered the Renaissance of letters and arts. The famous Universities of Bologna and Padua attracted students from many lands. The great establishments of the new-born art printed Greek and Latin classics at Milan, Florence, Venice, Parma, Piacenza, Rome. The first Hebrew Bibles were printed in

Brescia and Soncino. Art was glorified by Leonardo, Rafael, Michael Angelo, Cellini, Titian. Philosophy regained its independence with Telesio and Bruno. Literature rose to new splendor in the great chivalric poems and also in the works of women of genius. Vittoria Colonna, Tullia of Aragon and Gaspara Stampa. The seventeenth century marked the reawakening of the sciences with Galileo and Torricelli and later Galvani and Volta.

But in the midst of such flourishing culture an event had occurred which was to transform the garden into a desert. The Church, terrified by the advances of the Reformation and the reawakening of the spirit of men, had appointed a council to meet in Trent to undertake vigorously the work of counter-reform. And this work succeeded, especially in the field of education. The Church took the school back into its own hands. The Jesuits, the order which had just appeared among the papal forces, became the sole instructors of youth. The great movement of Italian culture was stopped short.

In spite of the appearance of a few rebellious geniuses, this state of affairs lasted the whole of the eighteenth century and a part

of the nineteenth—that is, until the first stirrings of the revolution which was to give to the nation its political unity. Then in Naples University, Italian culture suddenly reawoke through the labors of the great teachers, Francesco Desantis, Luigi Settembrini, and Bertrando Spaventa; the first two were critics of literature and the third a philosopher. With a vigorous sweep of its wings, Italy returned to the glorious tradition of the Renaissance. The school emancipated itself from the Jesuits and again created minds instead of puppets.

At this point the schools of Italy were placed entirely under the direction and control of the Government. This was done partly to imitate the scholastic arrangements of Germany which had gained the reputation of being the most learned nation of Europe, but more especially was it done to create obstacles against the private Roman Catholic schools, which by their anti-dynastic, anti-constitutional character were a menacing danger to national unity. The elementary schools remained in the hands of the communes; all other education was turned over to the State.

But here another serious difficulty arose. Because of the intense need of instruction felt

by the poorer classes, the number of students multiplied beyond all expectation, so that the schools were flooded by an ever-increasing multitude. The Government augmented as far as was possible the number of teachers and buildings. But with the colossal debts of this last war on its back, together with the almost complete paralysis of its industries, it was finally forced to stop and declare it could do no more.

The present condition of educational Italy is this; a crying and incurable disproportion between the means which the State has at its disposal, and the demands that come from the nation. Roman Catholicism, conscious of its exceptional political strength, and at the same time perceiving the momentarily weak state of Italy's finances, has judged the hour propitious to secure the enactment of a new school law. In substance, the new law re-opens the doors to private initiative and concurrence. Roman Catholicism is prepared financially to open a great number of schools, from the Alps to Sicily, where the youth will be educated in the principles of the papacy.

In 1871 the Italian Parliament enacted the special Law of Guarantees. Under this law, among other provisions, the Pope is guaran-

teed the free use of the Vatican and certain palaces, and the fullest liberty of pontifical diplomacy is assured. From the first, however, the Vatican refused to recognize this Laws of Guarantees. Between Church and State in Rome there exist no official relationships of any kind. The Holy See maintains its protest against the despoiling of its temporal power. For years, through its diplomatic channels, the Vatican has sought to know the attitude of other nations toward the Roman question and at times has made it the key of all its European policy.

The Pope forbade Roman Catholic rulers to come to Rome to visit the King of Italy. When Loubet, President of the French Republic, came to Rome to visit Victor Emanuel III (1906), Pius X issued a lively protest to all governments with which the Holy See was in diplomatic relations and refused to receive the President. Then followed the lay reaction in France, the Law of Separation and the diplomatic break between Paris and the Vatican.

When William II was in Rome the first time, he paid a visit to the Pope, riding to the Vatican from the German Legation. The carriage and horses used had been brought

from Berlin. The Pope placed before the Emperor the Roman Question. But the conversation was abruptly broken off because of an imperial wrench to pontifical etiquette by the entrance into the salon of the Emperor's brother, Henry.

Leo then turned his hopes toward France. He initiated that policy of good will and reconciliation that led the French Roman Catholics to the support of the Republic, to the great delusion and grief of the Monarchists. A short time before his death in 1903, Leo XIII, freeing some of his court for foreign service, handed the red caps to the new Cardinals, remarking with vehement force, "Remember, Rome is ours!"

In recent months the prohibition forbidding Roman Catholic sovereigns to visit Rome has been lifted. But the Pope nullifies largely the force of his act by his concluding words: "At the same time we solemnly affirm that this our concession, counseled, or better granted because of the gravity of the present times, should not be interpreted as a tacit renunciation of sacred rights . . . The protests that our predecessors uttered many times we herein renew."

What are the present demands of the Vatican? The possession of Rome and a vast territorial zone? No. The Vatican does not dare to demand a solution of the Roman Question commensurate with its ambitions. Speaking for the Roman hierarchy, Count della Torre says: 'Liberty and independence in their fullness, which are suitable and necessary to a universal spiritual power, cannot be realized except in sovereignty. This sovereignty cannot function in the present state of the rights of nations unless it is founded on territory. The Pope demands, then, a real and absolute sovereignty, even though it be within very modest land limits.'

I do not know just what they figure would be modest territorial limits. But suggestions have appeared indicating a strip of land on the western banks of the Tiber, and extending to the sea. Within a few days reports have been current that Pius XI would be content with even less than this. It is clear that they want a piece of ground, big or little, recognized by Italy as the independent domain of the Pope. Will they get it? It is, of course, hazardous to prophesy.

Senator Ruffini, a learned professor of canon law, who has taught for many years in

the University of Turin, and has been Minister of Education, speaking for Italian liberal thought, passes this judgment: "What is this thesis that the Vatican outlines? Alas, it is the old, cast-off, and condemned thesis, the ancient right of sovereignty by the grace of God. But a solemn and imposing plebiscite, never denied and now strengthened through fifty years of the most explicit and unequivocal pronouncements—does not this count for something in these times of auto-decision of peoples?" And will not Italians ask, "Have you been compelled to separate much of our national foundation from its statutory position without consulting us? And this question will arise from a people once conquered, but now conquerors, and, what is more, from a Government once less civilized and liberal, but now more advanced and democratic."

The great monument in Rome erected by the Italians to Victor Emanuel II, their first king, may be regarded as the symbol of their firm resolve to keep faith with the task accomplished by their forefathers. Think what such a monument means in Rome, in the city which has not yet lost its papal appearance, which still has hundreds of Roman Catholic

seals and coats-of-arms, holy keys and papal insignia carved or painted on doors and fountains and walls.

Rome, after 50 years, notwithstanding the desires of its inhabitants, has not lost the imprint of the long papal rule. So the monument to Victor Emanuel in the very center of the city is a symbol of unmistakable meaning. That is, the temporal power is something of the past. Porta Pia will never be forgotten. In 1870, the first king of Italy, the leader of a great people, entered Rome, took possession of the Italian capital, and said: "We are in Rome, and in Rome we will stay!" Those words thundered through the streets of Rome and shook the foundations of St. Peter's. Victor Emanuel filled Rome with Italian soldiers and Italian flags, and raised his throne on the very platform where once had stood the papal chair.

CHAPTER V

Imperial Romanism

Throughout the months of 1919-1920 and deep into 1921, the civil government of Italy was floundering. Industrial stagnation, depreciated currency, unemployment brought on widespread unrest, bitter class divisions, and general discouragement.

In these conditions, material and moral, the Vatican unfurled the Pope's flag and summoned the youth of the Peninsula to rally around this emblem of world dominion. "Why," says the Vatican, "play a small, inconspicuous, humiliating role in the affairs of the world? Rome is yours. The Pope is yours. He can lead you to world glory." And many of them are swept by the vision. Rome again ruling the world, even though the rule be that of the Pope!

There is no question that the Vatican is seriously launched today on an ambitious world program. For this Benedict XV was elected. For this the triple crown has been placed on the head of Pius XI. Romans are accustomed to the sight of the Pope's throne and the crown of political empire on the Pon-

tiff's head. The Vatican has never surrendered its contention for the temporal power of the Pope. The following statement sent from Rome, and undoubtedly inspired by the Vatican, appeared in the Atlanta Journal, February 10, 1924: "WIDER CONTACT WITH WORLD IS ESTABLISHED BY VATICAN."

"The Vatican starts the year 1924 with official diplomatic relations established with a larger number of countries than ever before in the history of the Holy See.

"No less than 34 of the nations of the world now maintain ambassadors or ministers, accredited to the Vatican, while the latter maintains nuncios at the capitals of all countries thus represented.

"This increase in the recognition of the Vatican as an independent sovereign world power constitutes a definite marked progress in the policy adopted by Pope Benedict and by the present Pope Pius. . . .

"The war and the consequent world-wide political situation which resulted necessitated a change in policy and both Pope Benedict XV and Pope Pius XI, while in no way neglecting the upbuilding of the spiritual authority of the church, have resumed the

policy of Pope Leo XIII in seeing to it that the church increases its political influence and prestige as well.

"However, if the Vatican has been anxious to increase the number of countries that are in official diplomatic relations with the Holy See, a number of countries have been equally as anxious to get onto the same basis with the Vatican.

"The countries that now have official relations with the Holy See are: Argentina, Austria, Bavaria, Belgium, Bolivia, Brazil, Chile, Colombia, Costa Rico, Czechoslovakia, Ecuador, France, Germany, Great Britain, Haiti, Honduras, Jugo-Slavia, Luxembourg, Monaco, Nicaragua, Holland, Paraguay, Panama, Peru, Poland, Portugal, Roumania, Switzerland, San Salvador, San Domingo, Spain, Hungary, Uruguay and Venezuela.

"The utmost political importance is attached in Vatican circles to extreme courtesies rendered by the Russian Government to Monsignor Costantini, apostolic delegate to China, on the occasion of his recent visit to Harbin, in the northern part of China, for the purpose of consecrating Monsignor Carlos Silwowski, bishop of Vladivostock.

"Although the visit of Monsignor Costantini had little, if anything, to do with Russia, except for the fact that he was obliged to pass over the Trans-Siberian Railway, the Soviet Government placed at his disposition a special private car from which, throughout the entire journey, *the papal flag was flown*.

"It was the first appearance of the papal emblem in the Orient and it was not only an indication of the progress which the church is now making there, but especially of the ever-increasing relations between the Vatican and the new regime in Russia.

"Upon the arrival of Monsignor Costantini at Harbin, he was greeted not only by all of the local municipal and governmental authorities, but by the military representatives as well, the French, Italian and Polish consuls, the chief of the railway administration and two representatives sent by the Russian Orthodox bishop of Harbin.

"The increasing friendly relations between the Russian Orthodox church and the Vatican, as indicated by this courtesy, are also given the utmost importance in Vatican circles."

From an article on The Vatican World Policy by James H. Ryan, Executive Secretary of the National Catholic Welfare Coun-

cil, I quote the following: "It is quite as important for America to understand the Vatican as it is for the Vatican to understand America. That the position of the Holy See in the world today is of the utmost significance no observer can doubt. . . .

"The Pope is an international figure, whether he will it or no. The great war did not make him so. It did, however, open the eyes of the powers to the necessity of closer contact with this other power.

"The growing power of the Vatican in international affairs is one of the marvels of the war. The Vatican diplomacy is supreme in the Balkans, in the new republics carved out of Russia and the old Hapsburg Empire, and in South America. Even France has resumed full diplomatic relations, not because of Alsace-Lorraine, as is so often asserted, but because her best statesmen appreciate that France needs the good-will of the Holy Father. . . . The Vatican does not need France as much as France needs the Vatican.

"The influence of the court of Pope Pius XI is felt everywhere in Europe. While all other governments are manifesting signs of internal weakness or suffering from the after-

effects of the war, the Holy Father and his spiritual kingdom display a vitality and activity that are truly marvelous.

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“In order to grasp the real significance of the Roman problem, it is necessary to go back to 1870, when the Papal States were forcibly wrested from the Pope and incorporated into the present kingdom of Italy. For almost one thousand years, since the days of Charlemagne, the Roman Pontiffs have ruled as secular sovereigns over a strip of land known as the ‘Patrimony of Saint Peter’ or the Papal States. By immemorial prescription the Popes had acquired the rights of rulers. No dynasty of Europe today can present claims of sovereignty in any way equalling those which the Popes possessed.

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“On September 20, 1870, the Piedmont troops stormed the Porta Pia, and Rome fell. The Pope was shut up in the Vatican, the kingdom of Italy was proclaimed, and in 1871 the famous Laws of Guarantees were enacted. Pope Pius IX protested against this theft—for theft it was—and every succeeding Pontiff has done the same.

"When the world war broke out, many looked forward to the day when, around the peace table, the claims of His Holiness would be given due consideration. But their hopes were doomed to die unrealized. Again the Italian politicians blocked all attempts at a solution. The infamous Article XV of the secret treaty between England, France, Russia and Italy stated that these nations obligated themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the conclusion of peace, or for the regulation of questions arising from the present war."

Mr. Ryan's statement that "the Vatican does not need France as much as France needs the Vatican" leads me to include here some excerpts from a late report by Bernard Ragner on "A Study of the Roman Church in France Based on Three Years' Observation and Investigation." One sees from this report that there is plenty of ground for a difference of opinion as to France *needing* the Vatican. Says Mr. Ragner:

"Suppose every cardinal and bishop, as well as thousands of minor ecclesiastics, of the Roman Catholic Church were involved in a gigantic plot to overthrow the United States

government, chase the President from the White House, and put a Bourbon king in his place.

Suppose portions of the Catholic press, week in and week out, contained unwarranted and untrue attacks upon our civil hospitals, upon the professional ability and private morals of the devoted doctors and nurses who sacrifice their lives therein.

Suppose the clergy, in great part, instead of preaching Christ, were playing politics; instead of proclaiming the gospel, were pulling wires; instead of shattering ignorance and darkness, were abusing the power which they have over the superstitious and the dull.

Suppose the high clergy were engaged in an attempt to establish Roman Catholicism as the state church, subsidize the priesthood with governmental funds, and make the instruction of Roman Catholic beliefs obligatory in the public schools.

If you can suppose all this, then you will comprehend in what a predicament republican France finds herself to-day. You will also understand, in slight measure, why W. L. George, the English novelist, once wrote: "Roman Catholicism has not only lost France

for herself, she has also lost France for Christianity."

The Roman Church, instead of adjusting itself to changed conditions, instead of gathering a harvest of saved souls and redeemed lives, is chasing for the empty bauble of temporal power. She is not content to be "a free church in a free state." No; she wants to be superior to the state, subsidized by its treasury, dictating its policies, and controlling its public instruction. Naturally, no patriotic Frenchman will permit such a reversion to mediæval conditions; he has fought too long and suffered too much in freeing himself from ecclesiastical domination in political affairs to allow that.

During the war, the prestige of the Catholic Church increased greatly. Those were the noble days, when the *union sacrée* ruled; every Frenchman—Catholic and Protestant, Jew and Gentile, royalist and democrat—rallied to the cause of *la belle France*.

But, although she claims to be a spiritual power, she was not content with merely spiritual rewards. Redeemed souls, higher morals, greater respect for and increased practice of Christianity—compensation in this coinage did not satisfy her. She desired and demand-

ed payment in a more practical currency. First, she asked for a French ambassador to the Vatican. Her request was granted, but neither France nor the Church benefited from this maneuver. . . .

And now the Church wants a return to the good old days of Louis XIV., when she was the state church; when her priests were paid out of the public treasury; when a cardinal was often prime minister, and when the monarch (at her bidding) revoked all the liberties and privileges accorded to Protestants by a more tolerant king. For the Catholic party is as reactionary as Metternich, as jesuitical as Machiavelli. Under a republican regime, the Church will have all the rights accorded to Jews and to Protestants, but no more. This does not satisfy her, and so she turns to the ignoble band of royalist plotters, hoping to receive special privileges from them, should they ever establish the Duc d'Orleans in the Elysee palace.

In France practically every reactionary is a Catholic. Further, almost every Catholic is a reactionary. And in France the reactionaries may be described in the phrase once used concerning the Bourbon kings; "They learn nothing, and they forget nothing." As a re-

sult, when the cardinals and bishops enter politics, it is to secure special privileges for the Church, and not to introduce social reforms. They can always be counted on to be against progress. They oppose woman suffrage. They do nothing to procure humanitarian labor legislation. They have done nothing to establish a stricter supervision of the liquor traffic. (In fact, they are working night and day for laws which will permit the re-entry into France of the religious orders which became wealthy by manufacturing the Benedictine and Chartreuse liquors.)

And when a devout Catholic and sincere republican arises, like Deputy Marc Sangnier, proclaiming that a man can be a good Catholic and a supporter of the Republic at the same time, he is called a poltroon, a traitor, and an imbecile. Only last year a mob of (Catholic) royalists broke up one of Monsieur Sangnier's meetings by hurling rotten eggs at him.

In the United States the Catholic Church is convinced of at least one thing; Roman theology will never be taught in the public schools. Not so in France. The French priests still hope and work for the miracle which will permit the instruction of Roman Catholic beliefs in the public schools. It is

a vain hope and a futile work. In defense of their propaganda, the priests assert that the faith of the child will be blasted unless he is given religious instruction in the public schools. Neither Protestants nor Jews lose their faith when they attend the public schools; why then should the Catholics? Is not the priests' propaganda an admission of their own incompetence, also of their unfaith in their institutions and customs, above all in the Catholic home?

To get possession of the public schools, the militant Catholics engage in all sorts of chicanery and intrigue. For example, Leon Daudet, the notorious novelist, recently introduced a bill into the Chamber of Deputies providing that instruction in Latin be obligatory after the pupil has passed a certain age. Ostensibly he did this to further Latin culture, for he is a great believer in the classics. In reality, it was a clever attempt to introduce the priesthood into the schools, for the proposed law contained one clause: "In case the schoolmaster be not competent to give this instruction in Latin, it shall be given by the priest of the community."

In France as in America, grade school teachers, no matter of what sex, are not com-

petent to teach Latin. If they were, they would be teaching in some high school or *Lycee*, getting and deserving a better salary. Consequently, Daudet's maneuver was nothing but an endeavor to get the children under the influence of the priests, supposedly to teach them Latin, actually to make little royalists and Catholics out of them.

Taking advantage of every pretext, the Catholic party continues its campaign to win public favor. Jeanne d'Arc is a national hero in France, and so the Church canonized her several years ago. Every intelligent French Catholic admits that this was nothing but a political maneuver. Further, this incident shows to what inconsistency and presumption the Catholics will go, for if anybody ought to be silent about Jeanne d'Arc, it is the Catholic Church. The record of that church with regard to the Maid of Orleans is nothing but a sequence of bigotry, torture, and murder. For she was tried by a Catholic court, sentenced by a Catholic bishop, and put to death with the approval of the Catholic Hierarchy. Despite all this, the Catholic Church now proclaims as a saint the noble heroine she executed."

For an entire week in 1922, Rome was crowded with thousands of priests and other visiting Catholics, called together for a great Eucharistic Congress, by which a new world-dominion drive was initiated.

In April, 1922, Pius XI. dispatched his famous letter to the Genoa Conference of the powers, protesting against being barred from this International Council.

The Vatican is credited with having attempted to tie up the Ukraine to Poland, in order to establish an impregnable Catholic political power in East Central Europe. Since Czechoslovakia has organized its own National Church, the Roman Hierarchy is accused of stirring up trouble between the Czechs and Slovaks, in the hope of uniting the latter with the neighboring Catholic Magyars.

Responsibility for the same Jesuitical maneuvering among the racial divisions of Jugoslavia has been laid at its door.

It is charged with utilizing the distressing economic and political conditions in Russia to bring the Orthodox Church of that vast nation under its control.

Signs are not lacking that it would rejoice to set up a monarchistic Germany, with Cath-

olic Bavaria furnishing the monarch.

Men interested in Near East and Far East political questions pass through Rome to discuss with the Pope the political settlements for the teeming millions of those far-flung regions.

Don Sturzo is a name to conjure with. Temporarily out of the public eye, he yet lives and guides the powerful Catholic political party in Italy and the White International. He is not a member of the Italian parliament, but for a considerable period after the war, he shaped largely the policy of the government of Italy. A Palermo priest, in his black robes, he was to be seen walking up and down the corridors of the National Capitol, summoning the party leaders, issuing orders to his lieutenants, making and unmaking ministries. It was an humiliating spectacle for modern Italy, at the end of her first fifty years of union and independence. He unmade Giolitti, the most powerful premier of Italy since the great Crispi. He wrecked Bonomi, by demanding that an eulogy of the late Pope Benedict XV. be delivered in the National *Camera*. To Orlando and DeNava and De-Nicola he stipulated an impossible price for his support. Now while the Vatican plays

the game directly with Mussolini, Don Sturzo rests quietly in his retreat at Monte Cassino, maturing his future plans.

We are especially interested in this ambitious priest's international program. What is it? It is the destruction of all nationalism and the setting up of his White Internationalism with the Pope as king over all. You say, "This is ridiculous!" Don Sturzo does not consider it ridiculous. Boldly he announces it. Fiercely he fights for it. Already he has his trusted lieutenants and branch organizations operating in the main countries of Europe. It is not likely that he has overlooked the United States.

CHAPTER VI

The "Modern" Pope

Why worry? Why fight? Why challenge this world-sweep of the Vatican especially now that the Vatican king is a "modern" Pope? We are told that Pius XI. is a modern man, animated by modern ideas, that he is a famous Alpine climber, a professor of profound learning, that he even loves Americans and American democratic institutions. Our faith, however, in the trustworthiness of this attractive description of him has been somewhat shaken by his order placing the Catholic ban on the writings of that great modern intellectual and humanitarian, Anatole France.

In Rome there was circulated a report of a brief address he delivered to a company of school children that came to salute him in his palace home. Obviously he desired to make a certain lasting impression on their young minds. He is credited with saying to the little ones: "I am Pope, I am king over all, I am God on earth; when I speak, my word is the word of God, and you are to remember this as long as you live." Such re-

ports of him rather conflict with our ideas of a "modern" mind. In Rome the impression is daily gaining that Pius XI. is a very proud Pope, an insatiably ambitious Pope, an intolerably autocratic Pope.

My conviction is that the spirit of the Vatican is as intolerant today as in the past, whenever conditions permit the free exercise of its spirit. The incident chronicled by a North Italy journal is a small incident—but significant. It relates how, after the armistice, Protestants established a church, a social work, a Boys' School in Trent, historic Trent, situated in the Alps, a few miles north of Verona. Among other activities, these Protestants opened a small book shop for the sale of wholesale literature and Bibles. The people came to buy, some of them bought Bibles. The Catholic authorities were alarmed. Finally the nuns gathered up several dozens of these Bibles, threw them into a pile, called the children in their charge to witness and set fire to the Bibles. The nuns especially enjoined the children to "watch for the devils to come out of the Protestant Bibles." And some of the children saw them come!

If one imagines that this same mediæval spirit does not survive in the Roman Church

in America, the following from the New York Christian Advocate of March 14, 1924, may produce somewhat of a shock: "Gideons and Their Bibles."

"No one can travel far in our country, stopping at the hotels, without finding a Bible in the hotel room. It was placed there in nearly every instance by the Gideons, that fine society of Christian men who belong to the order which is sometimes styled "Knights of the Grip." They are traveling salesmen and know the value of the Word of God. Their monthly magazine, called 'The Gideon,' has published the following: 'The football team from Loyola College, Chicago, a Catholic institution, played with a team at St. Louis, Mo., on Saturday, November 10. With their priest, they stopped at the Marquette Hotel and threw a lot of Gideon Bibles from the windows of their rooms. The Bibles were salvaged in a bad condition by the house-keeper. It is time for Protestants to come out in the open and call these offenders by their right names and to hold them to account. Similar desecrations have been reported from time to time, and one case was reported to Archbishop Mundelein, of Chicago, in a kindly manner, the mutilated Bible being sent

to him, but he did not deign a reply. The national officers will no doubt follow up these cases more vigorously hereafter. Please report any such case, if authentic evidence can be had.'

"The misconduct of Roman Catholic students can be much more easily overlooked than the refusal of an Archbishop to reply to a courteous letter. The incident reported above can bring no good to the Roman Catholics, and the superior churchman could do no less than express his regret that the property of other people had been molested."

At a Protestant Conference held in Rome, 1922, a University Professor read a paper on education. He took issue with Don Sturzo's proposed educational reform law for the State. Within twenty-four hours after the reading of the paper, this Professor received a note from the Minister of Education, a Romanist, asking for a copy of his address! The Professor was in for trouble with the Vatican political powers.

It is the same spirit of intolerance and persecution operating today, wherever opportunity offers, that operated against this professor's great father. His father was a noted Professor of Naples, was converted to Protestantism and went out to preach the Gospel

in an inland city of South Italy. The Catholic bigots gathered in council and decided he should be killed, should he persist in his preaching. They sent him word to this effect. But he did not desist. With his family, he walked to and from the little church between files of *carabinieri*—the national police.

For many years Perosi has been the Director of the Sistine Chapel music. A musical genius, a man of unusual refinement and culture. It seems that for some time he has been spiritually restless. The climax came when, for conscience sake, he announced that he would leave Catholicism and join a Protestant congregation. What dismay there was in the Vatican! No, not dismay, but wrath.

Jesuit punishment was immediately devised and executed. Not poison nor burning at the stake—this the civil law forbade—but the torture chamber. They filled the papers of Rome and all Italy with stories of Perosi's mental aberrations. They summoned intimate clerical friends, and bigoted Catholic members of his own household, to testify of his strange doings and sayings for months past. They made him out a lunatic who ought to be placed without delay in an insane asylum!

Not a word of his mental sickness, not a syllable of his insanity until he announced he wished to become a Protestant. Once that fatal word had been pronounced his former Vatican associates and admirers thought only of revenge. It would be difficult to cite a more diabolical persecution of a great and good man. If he is mentally ill, then for all his years of noble, faithful service the Vatican should have treated him with gentleness. If he is not mentally sick, then it is another case of inhuman Jesuit brutality.

A musical critic of high standing in Rome informed me that studying Perosi's musical creations over a long period one could see the gradual veering of his heart toward the Evangelical faith.

April 20, 1884, Leo XIII. officially pronounced against the Masonic Fraternity. Particularly since that papal pronouncement the Vatican and its agents have persecuted Masonry the world around, with tireless hostility, seeking nothing less than the complete destruction of this vast Masonic army whose only crime is that it believes in the Fatherhood of God and brotherhood of man, in liberty, equality, fraternity.

This last year the Fascista Premier of Italy, Mussolini, made a violent attack against Masonry, greatly to the regret of many who remember the noble service rendered by Masons in the hundred year struggle for a free and united Italy.

Writing from his island home in 1862, to his Masonic comrades, Garibaldi said: "The present moments are supreme for our beautiful Italy, . . . corrupted by the false priests of Rome. . . . Our brothers, both as citizens and Masons, must co-operate to the end that Rome may belong to the Italians as the capital of a great and powerful nation."

To use the words of a Roman Mason, "Signor Mussolini evidently feels that the day of helpful Masonic activity in Italy is past. But there are perhaps 40,000 Masons in Italy. They are patriots. They know well the spirit of the Roman Vatican. They are convinced that whenever the political power of the Papacy is strong in the Peninsula, as, for example, in the present hour, then Masonry should be all the more vigilant and militant."

Italian Masonry, by reason of the long persecution it has endured at the hands of political and priestly tyranny, cherishes dearly its civil and religious liberties. With its spirit

purified and refined by the new fires, it will undoubtedly continue not only to exist, but to grow in strength and in stature.

In a communication from Rome published in the Christian Science Monitor, November 28, 1923, I said that Signor Mussolini's outburst against Masonry was maneuvered by the same old enemy, the Vatican, and that already he is making amends.

In explanation of this, I further wrote: "There is a brief announcement in the papers that last evening the president of the Council, Benito Mussolini, received at Palazzo Chigi a delegation representing the Order of the Scottish Rite. The Masons forming this delegation were Grand Master Raoul V. Palermi, Comm. Cesare Mombello, Prof. Ernesto Villa, Comm. Dott. Tito Gualdi, Grand Uff. Dott. Pietro Villetti, Comm. Giovanni Giacalone, Capt. Marchese Navarra Viagiani.

"In the report of the journals, it is said that Grand Master Palermi, speaking for the Scottish Rite Masons in Italy, expressed to Sig. Mussolini the admiration of his Masonic brethren for the work which the Fascist government had accomplished, pledging anew their unfaltering support of those ideals which inspire the *Duce* in his service to the *patria*

and the people. Sig. Mussolini in reply thanked the members of the delegation heartily for their words, expressing likewise his sympathy for their national order. The notice of this meeting is brief, but its significance should not be overlooked.

"First of all, this is a complete right-about-face by Sig. Mussolini in his attitude toward Masonry. Only a few months back, he was saying clearly to all Italian Masons that they must choose between Masonry and Fascismo. If they were Masons, they could not be Fascisti; if they were Fascisti, they could not be Masons. Last July, speaking in Parliament in favor of his new electoral law, he referred to the Masons of Palazzo Giustiniani in most uncomplimentary terms. Four months later, he receives officially this delegation of the Italian Scottish Rite and expresses his kindly feeling for the order.

"Some maintain that in receiving this delegation from the Scottish Rite he is giving tardy recognition to that branch of Italian Masonry which assisted him to secure control of the government, and which since his assumption of power has thrown the weight of its organization solidly and consistently in support of his program. On his arrival in

Rome, at the head of his troops, Grand Master Palermi was one of the first to shake his hand.

"When Sig. Mussolini arrived in Rome with his Fascist troops, he found another well equipped army of Blue Shirts, calling themselves the Nationalists. Their chief was Luigi Federzoni. There were in the city at that time from 20,000 to 30,000 of these young Nationalists, thoroughly organized and prepared for armed action. Sig. Mussolini felt it the part of wisdom to unite, if possible, these Blue Shirts with his Black Shirts. The Blue Shirts, being intensely Roman Catholic and, therefore, uncompromisingly hostile to Masonry, it was necessary for the Dictator, in order to secure his desired union of forces, to assume an attitude strongly antagonistic to the Masonic fraternity. This is the explanation given for his outburst against Masonry. It is current report that he now feels himself sufficiently strong to express his real sentiment for the craft, which is one of genuine friendliness. The word is also being passed in well-informed circles that the Duce himself is a Mason, though officially this is denied.

"It is more or less evident that two principal considerations have induced the Fascist

condottiero to modify his policy. First, he has no intention of allowing himself to be sewed up in a Vatican sack. Don Sturzo has gone quietly into his retreat. No word comes from him, but Don Sturzo still lives. At the opportune moment, the hierarchy that ordered him to retire may easily summon him to assume again the leadership of the Roman Catholic forces on the field of battle. Sig. Mussolini has begun the creation of the new units that will serve him in that day.

“In the second place, and this is, perhaps, the main reason for his change of policy toward Masonry, he is deeply concerned for his foreign policy. Fascismo has never been popular in France, England, and America. And on the good will of one or more of these countries he must depend for any success he may achieve abroad.

“In England and America, Fascismo is unpopular because it is anti-democratic, to say nothing of its anti-constitutional actions. In France, its military threat is recognized. The occupation of Fiume and the seizure of Corfu intensified this hostility and aroused a great fear in all the Balkan States, as well as in the smaller countries of other parts of Europe.”

"Sig. Mussolini begins to realize the enormous influence of world-wide Masonry. At the same time, his eyes are opening to the fact that the craft throughout the world is almost solidly against him."

Signor Mussolini may yet see the day when he will feel as Abraham Lincoln felt when he declared, "It is more against the Pope of Rome, his perfidious Jesuits . . . that we have to defend ourselves."

As soon as the new state of Poland was created, several Protestant organizations at the call of progressive, liberal-minded Poles, initiated work in that land. The Poles were particularly friendly to the American Y. M. C. A. that had rendered such splendid Christian service to the Polish army in the field and later to Polish refugees returning from Russia.

Pius XI., the present "modern" Pope, is an expert in East-Central European politics. He won his cardinal's hat largely by his services to the Roman Hierarchy in this section of the world. He is intimately associated with the lines of action pursued by Romanists in these parts since the war. We now see the work of his fine, "modern" hand in Poland.

May 15, 1921, a pastoral letter was issued by a priest in Krakow praising the work of the Y. M. C. A. for the Polish army, *but warning against its post-war work, as a veiled activity of proselytising.*

A statement appeared in the New York Evening Post, October 17, 1921, declaring that Polish Catholics were attacking the Y. M. C. A. on the ground that it was proselytising. Later, Father Lutoslawsky published an article entitled, "Unveil Your Face," in which he bitterly assailed the Y. M. C. A. in Poland. The Roman Catholic, Gen. Haller, also, while praising highly the work of the Y. M. C. A. for soldiers, declared himself unfavorable to the continuance of its work in Poland for civilians.

Responsibility for this reign of religious tyranny in Poland is definitely located by an editorial on *Pope Pius XI.*, appearing in the Catholic publication, *America*, February 11, 1922. One paragraph is sufficient:

"To his (Pius XI.) untiring efforts it was chiefly due that two articles were written into the constitution of the Republic, namely: one declared that the Catholic religion occupies the first place in the Polish State, and the

other in virtue of which no measures can be taken by the State concerning the Catholic Church, without preliminary agreement with the Holy See."

So Pius XI. moves ahead with his "modern" program for Poland. As I write, word comes that "recently an appeal was made to the State Department to protect the rights of America's missions in Poland. Following the war and the break-up of the countries of Central Europe, the Roman hierarchy sent a special papal delegate to Warsaw, where later the Roman Church took over the old State Churches and commenced a warfare against the non-Catholics. Poland has had a growing Protestant element, and the territory was assigned to the Methodist Episcopal Church, South, as part of its foreign missionary territory. Bishop Beauchamp, the former leader of the Centenary Movement in that Church, has been in Poland, supervising the large relief and mission work of his church. Property is owned valued at considerably over a million dollars and work is carried on at several points. Some time ago a very curt order was sent to the bishop, ordering all relief work carried on by his church to cease. Since his arrival in this country a new order has been

issued, commanding the Methodists to close up their churches and other property.

"Last March Bishop Beauchamp laid the facts before the State Department with a request that the rights of Americans in Poland be respected. The Constitution of Poland declares for religious freedom, but as in Italy when the opponents to Protestantism are in power, constitutional rights are overridden. The Department sent a communication to Poland which has resulted in permission to keep the buildings open until the latter part of April. Certainly some steps should be taken to provide reciprocal guarantees which would assure the same treatment for American Protestant schools and churches in Roman Catholic countries as the United States accords Roman Catholic activities in this land. Such reciprocal relations now protect commercial interests. There is some diplomatic language which would nicely gloss over the real issue, but above is the essence of the trouble.

"Some day America will arouse herself and demand fair play wherever she is called to serve in all the world. The Roman Church, with its supreme temporal ruler in Rome, dominates the heights of Washington as it

does many other American cities, with its schools and monasteries, but wherever Romanism gains political control of any country, she sets about to drive out every American Protestant Church and school. At this very hour the Pope's forces are trying to close the Methodist International College in Rome. While Rome turns back the hands of time, America sleeps on, not realizing that it is already high twelve."

The Roman Vatican is as much today as ever in the past, the enemy of liberty. Its central tenet is the infallible, absolute authority of the Pope. Any person or institution that presumes to challenge seriously this claim is at once marked for destruction.

CHAPTER VII

Hounding Protestants

The American Y. M. C. A. and Y. W. C. A., the American Methodist and Baptist Churches, the English Baptist and Wesleyan Churches, the important Waldensian Church and other smaller Protestant bodies are carrying on evangelical work in Italy.

Why is Protestantism "carrying on" in Italy? When Crispi first entered the Italian parliament, he sat at the extreme left, next to Garibaldi. He was asked if he belonged to Garibaldi's party. "No," he answered. "To Mazzini's?" "No." "To whose party, then, do you belong?" Said the great Crispi, "I belong to the party of Crispi. I call myself, *Tomorrow*." Protestantism is in Italy with "Tomorrow" its watchword.

One may go down to Piazza Gesu in Rome and enter the great Jesuit Church that fronts on that square. The style of architecture is similar to that of many Jesuit Churches in Italy—a single immense nave and strung along each side numbers of confessional boxes. Here in these confessional boxes the Jesuits have preached through the years the

worship of Mary, the Infallibility of the Pope and have instilled into the minds of the up-coming generations fear of the political and material power of Romanism. They have succeeded in fixing religious attention on the confessional and the cherished institutions of the confessional.

Further, Protestantism is in Italy to preach a living Christ. I say a *living* Christ. One may find Christ in the Roman churches, but He is always a dead Christ. In the first chapel to the right after you have entered St. Peter's, you find Michelangelo's famous *Pieta*, a dead Christ. In the far left corner of Santa Maria Novella, Florence, you come upon Brunelleschi's far-famed crucifix. Again, a dead Christ. Roman Catholicism where it represents Christ, represents Him always as a dead Christ. A dead Christ serves the ends of Romanism by directing all religious thinking to the past, tying all religious activity to the past, that past which Romanism is determined to maintain intact, lest if the foundations be disturbed, the huge structure fall.

"At the high ridge.

Of a wide war-stricken realm

There stands an ancient wooden Christ,

Hollow, the tottering image towers,
Eyeless and rotten, and decrepit there,
His smile a cruel twist.
Within the empty heart of this old Christ
Small stinging insects build their nests;
And iron-hearted soldiers cross themselves
The while they pass
The hollow-hearted figure by.
I think there is no Christ left there
In all those carnage-loving lands
Save only this of hollow wood
With wasp nests
Living in its heart."

Political Roman Catholicism has all but wrecked the chance for a true and victorious appeal in the Latin world. The Protestants of Italy are doing their best to show the millions of Latins that religion and politics are not synonymous terms. They need the united, militant protest of Protestants in England and America against the spiritually compromising trick of dressing the wolf in the lamb's skin. Protestants the world around ought to serve an arresting notice on the Roman Vatican that the business must stop. More scoffing atheists are made in the Latin world every year by political and Jesuitical Romanism dressed in

Christian garb than by all other agencies combined.

The Methodists are in Rome. They are one of the most widely known Protestant groups in the city and one of the most active.

They have been altogether too active to suit the Vatican. The latter "shoots them up" regularly. It will be recalled that the Pope refused to make an appointment for Theodore Roosevelt when he was journeying toward Rome because Mr. Roosevelt refused to promise *not* to visit the Methodists of Rome. Ex-Vice-President Fairbank's arranged audience with the Pope was cancelled because he spoke in the American Methodist Church of Rome. A Naples Professor has said that if the Vatican should regain inquisitorial license, the first exercise of its power would be to burn all the Methodists of Rome!

A short time since, in dedicating an American Catholic Church across the way from the Methodist Headquarters Building, Cardinal O'Connell, of Boston, called the American Methodists un-American because they came to Rome, the seat of the Catholic faith. "Some say Europe needs America," continued the Cardinal, "but as an American, I can state that America needs Rome." A number of

Americans who have an experimental knowledge of Cardinal O'Connell's Romanism in Boston are likely to dispute his conclusion.

In bold letters over the doorway of the Catholic Church in Rome where Cardinal O'Connell attacked the Methodists is the following announcement: *Indulgenza Plenaria, Perpetua*—Full and Everlasting Indulgence.

We are told that this means that Catholics who visit this American Catholic Church in Rome, after they confess to the ministering priest and partake of communion, are absolved from the penalties of all past sins. Possibly this explains why Cardinal O'Connell dared to be so reckless with his words!

Protestants, including the Methodists, say the Apostle Paul came to Rome to preach the Gospel; why should not they, the devoted followers of Paul, do the same? All the more so, since Martin Luther discovered that in Rome the Vatican sidesteps several of the essential features of primitive Christianity. All the more so, since history has shown that the results for liberty and enlightenment are not happy where Romanism exercises uncontested sway.

After the government of Italy had taken over Rome in 1870, a commission was ap-

pointed to investigate and report on school conditions. The Vatican had been the sole custodian of Rome for several centuries and had, therefore, had plenty of opportunity to demonstrate the worth of its scholastic ideals. The final report of this commission provided a screaming scandal. They found more rank ignorance and superstition among the youths of this city, where the Popes had ruled supreme for centuries, than they had ever imagined possible in any given center of civilized man.

In its issue of February 2, 1922, the *New York Life* says editorially: "When Commissioner Hearn, of the Knights of Columbus, brought back word the other day from Italy that 'firm opposition to attempts at religious penetration of Italy on the part of American evangelical denominations was the fixed policy of the Vatican,' and reported to the Knights that the Pope looked to them to stand off the religious invasion of Italy, the Knights undertook that duty (so the *Times* reports) and took steps to raise a million dollars to discharge it.

"We believe it is the Methodists chiefly who worry the Vatican and annoy His Holiness by missionary enterprises in Rome. They are

quite earnest in labors there, and seem to be very unacceptable to the local spiritual powers. They have undertaken to build an evangelical missionary seminary opposite St. Peter's, which sounds rather bumptious and seems to give offense.

"What the Knights of Columbus and a million dollars can do about it does not appear, but we can wait and see. It may be good for Italy to have some Methodists at work in it, and it may be good for the Methodists to be in Italy. Their manners are criticized and perhaps Italy will improve them, and possibly they may do some of the Italians good. Undoubtedly a great deal of good needs to be done to some Italians. A proportion of those that come here need improvement very much indeed. Probably it is a small proportion, but it is exceedingly active in crime, as His Holiness or any one else can easily discover by reading the New York papers.

"The Italians in Rome may be good enough for the Vatican, but in this country we get too many bad Italians. The Knights of Columbus ought to know whether that is true or not, and what can be done about it, and whether the Methodists may not improve Italians for export at least, and whether the

invasion of Rome by evangelical missionary enterprises ought to be restrained. Naples and South Italy and Sicily are doubtless better missionary fields, but Rome may be the proper headquarters.

"In this country we think that Protestants and Catholics mix to excellent advantage. The Knights of Columbus, an organization due to the stimulating influence of the Y. M. C. A., is a good example of the benefit of Protestant competition on Roman Catholics."

Something over twenty-five years ago, the Methodists of Rome opened a small school for boys. It occupied one floor of a five-story building they had erected on the Quirinal Hill. This Methodist property was well chosen, it being five squares from the railroad station, a block from the American Embassy and two blocks from the king's palace, the former residence of the Popes. It stands today in the very heart of modern Rome.

But the school was a small affair. At the most it could accommodate only sixty boys or so. Both the space and the equipment were exceedingly limited. It was conducted, however, by sincere Christian educators, and from the outset registered moral and scholastic success.

Even in those early days its popularity was so pronounced that the Vatican, taking note of it, organized a special society to embarrass and, if possible, to retard its progress. Catholic pulpits rang with denunciation against it, Catholic propaganda sought to blacken its character, the children in Catholic schools were taught to anathematize daily its leaders.

The spirit of the Vatican toward it is fairly illustrated by the Fairbanks incident.

Ex-Vice-President and Mrs. Fairbanks, active Methodists of Indianapolis, Ind., visited Rome. An audience with the Pope was arranged for these prominent American citizens. Mr. Fairbanks also consented to address his fellow-Americans of Rome, Sunday afternoon in the American Methodist Church, located in the same building that housed the Methodist School for boys.

Sunday noon Mr. Fairbanks lunched with the students of the American Catholic Seminary. While at this lunch he received a telephone message from the Vatican saying that if he should speak that afternoon, as was announced, in the American Methodist Church, his audience with the Pope, fixed for the next day, would be cancelled. The audience was cancelled because Mr. Fair-

banks went ahead and spoke in the Methodist Church.

Naturally the Vatican must make plausible excuse to the reading world at large for this sort of business. Having much of the press of Rome under its control, particularly the International Lines, it misrepresents in the most conscienceless manner the spirit and form of the Protestant activity in Rome.

Outside of the Protestants of Italy, there are many Masons, Liberals, and progressive minded Catholics in the Peninsula that strongly resent such unfair tactics.

Protestants declare that Protestantism is in Italy to speak the Word of God, to proclaim the message of spiritual life in the language of the new era. It is trying to prove itself the loyal friend of the freeman and the scholar, the patriot and the reformer. It is endeavoring to demonstrate to all of them that it holds the key to a religious experience that will enable them most fully to achieve their highest civil and religious ideals.

In its educational work it aims to train up leaders to promote this kind of Christian idealism, young men, full of hope and daring, strongly equipped intellectually, upon whom the living Christ has laid His hand, saying,

"Come, follow Me!" Mazzini said to them, "Come, for God and the People!" They came. Garibaldi said to them, "Come for hunger, cold, thirst, heat, weariness, death, in the service of the Patria." They came. Protestantism honors them with a clarion call to a great spiritual offensive in the present hour, each volunteer to bear constantly in mind that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and *to keep himself unspotted from the world.*"

It is not the fault of Protestantism that it does not find in the New Testament any warrant for the Papacy, its political ambitions, its Jesuit Confessional, its promotion of superstition, its oft-repeated betrayals of civil and religious liberty.

In this we recall what a patriotic Mayor of Rome, whom the Vatican assailed for his frank speech, said: "I am not the author or inventor of the ban driving from the schools and seminaries all secular periodicals. Not I the one to conceive solemn condemnations against Christian democracy, against the Modernists, against the Sillonists, against all who act zealously in the search of a faith that reconciles intellect and heart, tradition and

evolution, knowledge and religion: not I the one to melt together dogma, right and religion in a way to deny the consolation of faith to one who could not yield a blind submission to the changeable doctrines and will of men; not I the one to create the ignorance that, abandoning itself to superstition, brutally pushes back knowledge."

CHAPTER VIII

The Knights of Columbus on Their First Crusade

In the *New York Times* of January 16, 1922, there was a statement to the effect that "Edward L. Hearn, European Commissioner of the Knights of Columbus, who has returned after more than three years' supervision of K. of C. affairs abroad, reported to the International Board of Directors of the Order at the Hotel Waldorf-Astoria recently that firm opposition to attempts at religious penetration of Italy on the part of American evangelical denominations, was the fixed policy of the Vatican. Mr. Hearn said the Pope Benedict looked to the efforts of the Knights of Columbus to 'offset what he terms the religious invasion of that country.'

"Pope Benedict, through Mr. Hearn, thanked the Board of Directors of the Knights for their decision to enter upon work in Italy.

"The challenge made to the Vatican by the attempt to build an evangelical missionary seminary opposite St. Peter's, in Rome, is not only bad business, but bad manners—it is

working for a misunderstanding between Italy and America, for the great mass of Italians acknowledge but one spiritual authority, the Pope, and it is unquestionably their acknowledgment of that authority that has brought Italy through a crisis that threatened her with Bolshevism.

"It was announced that steps would be taken immediately by the K. of C. to raise a fund of \$1,000,000 to carry out Pope Benedict's request."

May, 1922, Cardinal Daugherty, of Philadelphia, addressed the following letter to John B. Kennedy, Editor of *Columbia*.

"Acceding to your request that I give *Columbia* a statement of the need for welfare work in Rome and other parts of Italy, according to the behests of the Holy See, I beg to set before your readers the following considerations:

"It is well known that Italy, particularly in certain districts, is far from being a wealthy country. One indication of her poverty is the fact that so many of her children have been obliged to emigrate, as many Irish were forced by want to leave their own country and seek a livelihood in foreign lands. Italy has been almost crushed by the burden of the

World War; and she will not be on her feet again for many years to come.

"Taking advantage of her poverty, various Protestant sects of the United States have founded on her soil institutions styled educational or charitable, whereas they are instruments for the perversion of Italians. These proselytizers have established themselves in Rome where they have opened settlement houses as a lure for Italians to barter their birthright of the Faith for temporal gain.

"They have gone so far as to plan the erection of a structure overlooking the Cathedral of St. Peter, the Vatican, and the whole city of Rome. In their hatred of the Papacy, they have fraternized with the infamous Nathan, Masonic Lodges, followers of the apostate monk, Giordano Bruno, and publishers of scurrilous literature against the Holy Father and the Catholic Church. These revilers of our holy religion, these seducers of her poor children, have been financed by American money. It is fitting that their propaganda be offset with funds contributed by American Catholics. By undertaking such a work, the Knights of Columbus will save many to our Holy Church, and will solace the heart of our Holy Father. They have aided other coun-

tries, especially Catholic France. Surely, when requested by the Vicar of Christ, they will not fail to extend a helping hand to the center of Christendom."

The same issue of *Columbia* carried an article by Mr. Hearn, entitled, *The Work in Italy Begins*. In this article, Mr. Hearn says:

"His Holiness Pope Pius XI. is no less interested in the project than was the late Pope Benedict XV., whose historic call to the Knights of Columbus to take up this task was heard around the Catholic world. Pope Pius was pleased to know that I had come to Rome to definitely initiate the work, and His Holiness, His Eminence Cardinal Gasparri, His Excellency Archbishop Ceretti, and the other highest church authorities have graciously encouraged the Knights of Columbus, through their Commissioner, in the important undertaking. Our work is a positive work, a constructive work. If, in its application, the injury wrought to the faith of young Italy by foreign 'missionaries' is undone, that simply emphasizes the politiveness of our endeavor."

The Literary Digest printed an article, September 15, 1923, on *The Battle of Rome*. It reads as follows:

"To 'OVERSHADOW ST. PETER'S' and contest the dominance of Catholicism in the Eternal City, Americans of the Methodist faith are 'besieging the green slopes of Monte Mario,' where, as readers of *The Literary Digest* will recall, they plan to erect a great church and university. How extensive the Methodist project actually is may be seen by the architect's drawing here reproduced. Another illustration accompanying this article indicates more or less clearly the distance between Monte Mario and St. Peter's. However, it appears that neither size nor distance represents the point at issue. What the Catholics—and especially the Knights of Columbus—object to is the alleged indeavour to 'drive the Pope out of the capital of the Catholic world,' such being the phrase employed by the *Osservatore Romano* (Vatican official organ) and quoted by a correspondent of the *London Observer*, who goes on to say:

" 'The diffusion of the "heretical Bible" is also condemned as being among "the vulgar proselytizing methods of the Methodists, Baptists, Y. M. C. A., and Y. W. C. A., etc.," while the pamphlets published in which Italy is apparently regarded as some barbarous country in need of civilization do not appeal

to any Italian within or without Vatican circles. The American dollar is becoming a real menace, we are told. Even if the authorities prevent new buildings from being erected, the fact remains that non-Catholic schools already exist, and, as the others have been opened on the hillsides, mothers may end by sending their children to them, especially as their are "human comforts," such as motor cars and trips to the sea, thrown in with education.'

"Accordingly:

" 'The Knights of Columbus have entered the lists armed with modern weapons and are meeting the enemy on their own ground. Four gymnasiums are being opened in the most populated quarters in Rome, with a theatre, recreation halls and grounds, baths, and two chapels for boys and girls. Another gymnasium is to be opened at Ostia, or some other seaside resort. "Only Nero enjoyed as much as the Knights of Columbus will put at the disposal of everybody worthy in Rome.' "

"Writing for English readers, the correspondent reviews the Italian paper's explanatory paragraphs regarding the Knights of Columbus, and we read:

“The *Osservatore Romano* tells us that when about a hundred years ago Irish emigrants were forced to leave their country in order to escape the harsh treatment of Protestant England, they also had to suffer injustice at the hands of the enemies of their religion in America. Out of twenty millions of Catholics in the States today, there is not a single Catholic in the Federal Council. The Society of the Knights of Columbus was founded about thirty years ago in order to force public opinion to recognize the rights of Catholic citizens, and its members now number a million, including such notable honorary members as the King of the Belgians, Cardinal Mercier and General Foch. Besides charitable work, especially among ex-soldiers, night schools, and the giving of traveling scholarships, it is surprising to learn what a lot of energy has been expended upon drawing the name of Christopher Columbus out of “unjust oblivion.” It is said that this great Italian, and ardent Catholic, whose name was not given to America, has never been looked upon with favor by the Protestant world. The Roman Society of The Holy Family have joined the American Knights as willing allies. Instead of Methodist strong-

holds, they hope that parks of remembrance may be planted on Monte Mario in memory of Roman soldiers who fell in the Great War, and a monument erected to Columbus 'to remind the forgetful that he brought the light of faith and civilization to a land which is now responsible for an uncalled-for outrage.' "

What is this all about? The Vatican and the Romanists in the United States have been raging for years against American Protestant organizations aiding the work of Protestantism in Rome. "Foreigners" should stay out of Rome. Having "hollered" so long and so loud on this line, the American Knights of Columbus had to create some sort of reasonable excuse for going over there themselves. So they say they have entered Rome to aid the Holy Father in his desperate battle against the American Protestants who have threatened to drive him out of "the capital of the Catholic world."

This is all moonshine. The American Protestants have never threatened any such thing. The Knights of Columbus, it would appear, quote this absurd statement, which obviously originated in the Vatican, simply to arouse to greater fury their own bigoted fol-

lowers, to prejudice, if possible, the cause of Roman Protestantism in the eyes of liberal Protestantism throughout the world and to throw up a smoke screen to cover their own Un-American action.

Protestant America grants the right of Roman Catholicism to work freely in the United States. But Roman Catholicism does not grant the right of Protestantism to work freely in Catholic Italy. According to the principles of Romanism it seems it is all right for American Catholics to work in Italy and all wrong for American Protestants to work there. Rome is the capital of the government of Modern Italy just as Washington is the capital of the government of the United States. Protestant America has just as much moral right, perhaps more, to throw the Romanists bag and baggage out of Washington as the Vatican and the Knights of Columbus have to drive the small band of Protestants out of Rome. The Knights of Columbus with money they claim comes only from Catholic sources (?) are today engaged in a work of persecution in Rome that is worthy the best traditions of the intolerant and Jesuitical spirit of their organization.

The American Y. M. C. A. has been in Italy for years. Its social and educational centers, until recently, were frequented by increasing numbers of Italian youths. Its wholesome influence in University circles was especially marked. As in France, so in Italy the American Y. M. C. A. rendered highly praiseworthy service to the soldiers during the war. The Under-Secretary of the Interior publicly expressed the gratitude of Italians for the Y. M. C. A.'s philanthropic work in the war.

Nevertheless, it was constantly and violently attacked by the Vatican agents. A certain Pietro Novasio attempted to stir up the national spirit against the Y. M. C. A. by declaring that "it is notorious that the program of the Y. M. C. A., explicitly admitted, includes the Americanization of five and a half million Italians resident in the United States." This indicates rather clearly the real mind of Romanism regarding the Americanization program in the U. S. A. In this case to be forewarned is to be forearmed.

Since the arrival of the Knights of Columbus in Italy, the Y. M. C. A. has found the going more and more difficult. In this hour its restricted activities are beset by constantly

increasing difficulties mysteriously arising. Many are bound to feel that this is decidedly ungallant treatment at the hands of the Knights of Columbus after they were so generously treated by the Y. M. C. A. and other Protestant bodies in the drive for funds during the war.

Pushed by a steadily increasing demand for enrollment in their school, the Methodists of Rome in the early spring of 1914 decided to enlarge their educational plant. To this end they purchased land on a hill known as Monte Mario. The purchase was made openly. It was ground that had been in the market for years. This hill rises some five or six hundred feet in the northwest corner of the city. It is a commanding site, a little less than a mile directly north of the Vatican. This new Protestant school property at present comprises some forty acres, two large and three small buildings. The Methodists transferred their educational work from the Quirinal Hill to these new and more ample quarters in the fall of 1920, at the same time renaming their institution "Collegio Internazionale Monte Mario."

It was rumored about Rome at the time of the purchase of Monte Mario by the Metho-

dists that the transaction had agitated somewhat Vatican circles. But why should the Vatican be disturbed? Here was land that had been for sale for many long years. Had Roman Catholicism desired, it could easily have bought it. Subsequent events, however, proved the rumor well founded.

Along in 1920, the rise of the Catholic Party, headed by the priest, Don Sturzo, furnished the Vatican its opportunity for attack. When in the summer of 1921, the Methodist architect presented to the Municipality of Rome plans for educational buildings on Monte Mario, a vigorous campaign was opened in the press against Protestant propaganda. Editorials, long articles with sensational headlines appeared, cries of alarm arose which finally were echoed by papers that are notoriously liberal and even democratic, until the whole Roman press and almost the entire important press of Italy entered on a crusade against the Methodists, violators of Monte Mario and outragers of the glories of Michelangelo and Bernini!

It was said that the Methodists wished to erect on the hill a great church in contrast to St. Peter's, that they wished to dominate from the summit of their hill the Vatican Hill, that

the Collegio would be managed by Americans alone, with American professors and lessons in English. American political penetration was talked of and the memory of German penetration invoked. Maiming of the panorama was proclaimed and the inviolability of the whole hill demanded.

All the academic salons were mobilized. Old architects, sculptors, painters, art critics, enfeebled by age and afraid of innovation called on the supreme reasons of art! An illustrious writer even wrote an historico-critical article against the new Protestant Reformation in Italy!

To understand the whole enormity of the Vatican campaign, you should bear in mind that no existent national law, no municipal regulation can prevent the Methodists from building on ground legally acquired, legitimately possessed. The Municipality can only dictate what it deems suitable construction. That is, it has the power on artistic, practical and hygienic grounds to say just where and how the architect's plans must be modified. To prevent them from building would require the passage of a special law which, under the pretext of protecting the sky-line of Rome, could be directed against the Methodists.

The clericals were ready to do this. More than this, trusting in their present political strength, they are disposed to commit a violent act of tyranny, outside of and against all law.

The political charge that the Vatican made against the Protestants was easily disposed of. The affirmation that the Methodists of Italy are foreigners, setting up great foreign institutions in the Peninsula in order to foreignize Italians occasioned embarrassment until the facts in the case were lifted up into view for the fullest inspection and consideration. Just at that moment the spirit of nationalism was running high. Protestantism was pictured as a foreign Colossus with one foot planted on Italy.

But while Italians are credited with having a very emotional nature, many of them steadily refuse to be carried away by mere dogmatic assertions. They insist on the facts of the case, and the outstanding fact in this case is—the Protestantism of Italy is pre-eminently an Italian institution. When Roman Catholicism wages a campaign against the Protestants of Italy, it strikes primarily at high-souled, patriotic Italians.

For example, the Methodist Church was established in Italy fifty years ago. From the outset the leaders laid down an Italian program, having in mind the development of an Italian Methodism. They said, "If Methodism is to succeed in the Peninsula, its spirit must be poured into Italian hearts and these Italian hearts will express it in the Italian language, through the Italian genius, in Italian forms of thought and manners of life." To this end churches were established, schools opened, printing presses started. Has Methodism made good on its Italian program?

Today the Methodists are in a half hundred centers of the Peninsula. The churches in these centers are made up of Italians. The pastors for these churches are supplied by the Italy Conferences of the Methodist Church, the members of which are Italians. During the war, Italian Methodist pastors were officially appointed chaplains in the army by the government. For conspicuous services to Italy, the government has signally honored certain Methodist pastors.

For the first time in fifty years, Roman Catholicism in Italy comes into a large measure of political power, and its very first employment of this power is an attempt to de-

stroy a Protestant organization which before, during, and after the war has been the uncompromising champion of religious liberty and patriotic faith. This seems to be sufficient proof that the Methodists have convincingly succeeded in building up a fairly strong Italian Protestant Church.

On the summit of the Janiculum Hill in Rome there stands a great equestrian statue of Garibaldi. Italy placed it there. High up in the sky, it keeps faithful watch over Rome. Romans passing to and from their daily toil, look up and remember their struggles for liberty, their victories, and the price they paid. Garibaldi sits astride his gigantic charger with its head toward the Eternal City, but the head of the rider is turned to the left so that his eyes rest forever on the Vatican, not on the headquarters of Italian Protestantism! If there is an enemy of Italy within her borders today, it is *not* Italian Protestantism.

If today Italy has an enemy outside her borders, it is not American Protestantism. Indeed, in American Protestantism, Italy finds in this hour of her difficulties and distress the deepest sympathy and the most unselfish friendship. The Knights of Columbus are reported as saying that American Protestant

projects in Italy threaten to disturb the friendly relation between Italy and America. If anything is likely to arouse to a white heat the masses of Liberals in Italy and the great bodies of Protestants in America, it is the spectacle of the Vatican and all or a part of American Roman Catholicism attempting to tyrannize over and crush the small but devoted and patriotic bands of Italian Protestants.

The claim is made that Italy is naturally, inevitably Roman Catholic, that Protestantism is not adapted to the Latins. The frenzied alarm of the Vatican because of the progress of Protestantism in Italy disproves the sincerity of those making this claim. Why all this hue and cry against Monte Mario, if Italy is spontaneously, inevitably Catholic?

Forget for a moment the Baptist and Methodist forces in Italy, put out of mind the adherents of the Y. M. C. A. and the Y. W. C. A., and the members of the Evangelical Clubs in the Universities. Fix your thought solely on this page of Italian history. In the middle of the 12th century the Valdes, led by Peter Valds, a merchant of Lyons, adopted doctrines which are substantially those of the Reformation; denying purgatory, mass for

the dead, the worship of saints, the absolute authority of the priests and affirming the right of individuals to read the Bible for themselves. The Valdes came into Italy, settling in Lombardy, Piedmont, Calabria and Puglia between the 13th and 14th centuries. Their numbers increased. They identified themselves with the Reformation; and, after wars and horrible persecutions, they obtained liberty of worship in 1694. Their fortunes varied, and it was not until 1848 that they were granted the full enjoyment of civil and religious rights.

They began an extensive missionary work. They sent their pastors into all the districts of Italy. They founded churches. They proclaimed their message. The Waldensian Church was founded, which today numbers 21,610 members and 6,494 Sunday School scholars. Are not all these Italians? There are Protestant families in every city and every hamlet of Italy.

In the *Masonic Review*, May, 1922, Bishop Theodore S. Henderson had the following to say on the Battle of Monte Mario:

"Protestantism is in Italy to give to the people who are outside the pale and power of the Vatican a vital interpretation of a civiliza-

tion based on The Sermon on the Mount. If that is a crime, then Protestants in Italy plead guilty. Protestantism in Italy has no quarrel with the Vatican. Methodism in Italy is not planning the Collegio on Monte Mario as an insult to the Pope, although the Vatican has made that the apparent issue. *Methodism did not begin this controversy.* In the normal development of its work in Rome, it purchased a plot of very desirable ground where it could make provision for its growing needs. If the Vatican had desired to make the purchase of Monte Mario it could have done so. Is Methodism to be outraged and outlawed because its interpretation of the Gospel and its ministration to the people as a product of that Gospel, is desired by the people of Italy, France, and Switzerland, and Austria, and in every other country in God's free world? The Battle of Monte Mario is the battle of the Protestant Reformation in the twentieth century.

“The fundamental issue must not be clouded. It is a battle between democracy and autocracy. It is an irrepressible conflict between freedom of conscience and freedom of thought on the one hand and the imprisonment of intellect and conscience on the other hand.

Above the din and roar of the Battle of Monte Mario, Protestantism once more hears the voice of Martin Luther calling; 'The just shall live by faith.' . . . It has been suggested that the Pope be given for his domain a strip of land on the western bank of the Tiber which would include Monte Mario. The temporal power of the Papacy is being revived not as a fiction, but as a demand for actual political power. If this is doubted, one might be astounded to read the statement of Maurice Francis Egan in the *Review of Reviews* of March, 1922, concerning whom the editor says he 'has long been eminent as an American scholar, editor, university teacher, and diplomatist in Europe.' This representative Catholic layman says; 'As the Pope was acknowledged by the Powers, including Italy, as an independent sovereign, it is considered necessary that, in addition to the Vatican, the Lateran, and Castel Gandolfo, he should have St. Peter's, space enough for ecclesiastical buildings, absolute liberty of intercourse with the nations of the earth, *and entire freedom from the jurisdiction of any government.* In a phrase, a territorial position somewhat *similar to that occupied by the District of Columbia ought to be his.* (Italics

ours.) That puts the whole case. It is that return to temporal power and political supremacy that Protestantism is compelled to fight anew in the Battle of Monte Mario.

"In that fight for the principles of political democracy no one escapes vilification. The readers of the *Masonic Review* evidently believed in the estimate placd upon George Washington in the March number by John J. Lanier, associate editor, when he wrote of Washington; 'In him we have a concrete example of the law that nations incarnate their culture, civilization, and ideals in their greatest citizens; as Rome did in Caesar, a soldier and statesman; Athens in Socrates, a philosopher and patriot; and America in Washington, first in war, first in peace, and first in the hearts of his countrymen.' To look upon such a character is an inspiration to us today, and is prophetic of greater achievements in the sphere of human energy and moral endeavor.'

"If this tribute to Washington is deserved, and every true American will vote in the affirmative, what shall be said of the scurrilous attack made on the fair name of Washington in a recent issue of *The Monitor*, of New York City, one of the press representatives of the Vatican in this cowardly thrust; 'George had

a strong dislike for lawyers, sobriety, moralisms, and genteel poverty. He had a pronounced fondness for liquor. He loved money, and the speaking power of cold cash was his open sesame to self-indulgence. He enjoyed profanity more than Scripture and was not pious in spite of being vestryman in a half hundred churches. He never troubled about the private morals of his neighbors and it is whispered his own were not test-proof.'

"The reflection on the character of Washington was doubtless due to the fact that he was a Mason, a fraternal order under ex-communication by the Vatican. Because Protestantism still insists on political freedom in a free Italy and refutes the political primacy of the Pope and contends against his temporal power, the Vatican in Italy and America wages the Battle of Monte Mario. . . .

'In the name of freedom of conscience, Protestantism in Italy raises the cry; 'Is the Italy of today no longer the Italy of Garibaldi and Mazzini? Is the Italy of today no longer the Italy which fought for fifty years against so many tyrannies to win her independence and liberty? Is the Italy of today no longer the Italy that has always striven against the Roman Church to win liberty of thought and

conscience? Is the Italy of today no longer the Italy of the twentieth of September, 1870, which by the breach of Porta Pia condemned forever the temporal power of the Papacy and proclaimed equal rights for all her citizens and for every faith? And why has Italy sacrificed a half million of her sons in the last war, fighting in the name of liberty and of justice for all peoples, if that liberty and that justice must be only a great delusion or a great lie? This is not a sectarian battle. It is the inevitable struggle for the right to worship God in accordance with freedom of conscience without external interference.

“On March 5, 1922, Cardinal O’Connell, of Boston, spoke in the Church of Sta. Susanna, on the Quirinal Hill, in Rome, which church the Pope has designated as the American Church. Its location is significant; it is almost next door to the American Embassy and less than 100 yards from the Methodist headquarters building, in Via Firenze. During the course of his sermon the press despatches report that he arraigned the Methodist Church for coming to Rome ‘unauthorized.’ This representative of the Vatican did not state where any Protestant body was expected to go in order to get ‘authorization’ to work in Rome.

Certainly since 1870 one would not be expected to go to the Vatican. The Methodists in Rome are working under the same authority as the Roman Catholics are working in Washington, D. C.; viz., God and the Government.

"The Government of Italy gives Protestantism its authority to work in Rome. The Vatican does not own Italy, nor should it control the Government in its freedom of action. The Roman Catholics have built a University in Washington under the leadership of God and the authority of the Government. By the same token and under the same authority Protestantism ought to be allowed to erect its college in Rome. Otherwise, Rome will be the vassal of the Vatican.

"In the course of his address, Cardinal O'Connell is reported to have said; 'In America we always respect one another's religion. Thus I do not understand why little American Methodists collect money in the United States trying to purchase the souls of the little Italians who have had their religion for two thousand years.' To which he is said to have added; 'Americans could better spend their money at home in American cities.' Protestantism is in Europe not to proselyte loyal and devoted Roman Catholics from their Church,

but to assist in meeting this appalling situation described by an eminent Italian; 'For the most part, the general religious tone in Italy is indifference. A religious conscience in the common sense of the word does not exist in Italy. Bigotry and skepticism are the two great sicknesses of the Italian spirit.' "

Speaking editorially, the *Masonic Review* says: "When we remember the inertia of the average American, who takes it for granted that the institutions of America are forever safe, we have repeatedly asked ourselves as we read Bishop Henderson's article, has Washington and our self-sacrificing forefathers lived in vain? And we answer, yes, unless we Americans living in a fool's paradise learn before it is too late the avowed and well-laid plans of the Vatican to destroy American institutions and organize to defeat them.

'The Roman hierarchy hopes to destroy American institutions of liberty through the Knights of Columbus. The only way to defeat the purpose of the Roman hierarchy is for Protestants to as solidly unite to preserve the American school system, political liberty and religious freedom as Rome is united to destroy them. Masons everywhere will unite with Protestants for this great and glorious

purpose, for Masonry and Protestantism have made America and will unite to preserve it unimpaired to our children. The battle is on which will decide whether the Pope or American citizens will rule America.

“Nor is the battle on alone in America but in Europe, even in Rome itself, under the shadow of St. Peter’s, which Bishop Henderson’s article conclusively shows. Masons of America will read, mark and digest it; Masons of Europe will do the same; and both will come to the help of Italian religious freedom which is viciously attacked by the Hierarchy of Rome for the purpose of destroying Protestantism, and all for which it stands, not only in Italy but everywhere else in the world.

“Masons, take notice! The Battle of Monte Mario is our battle. For wherever personal liberty, free speech, and religious freedom are in danger, the call does not come to Masons in vain. The *Masonic Review* is heart and soul with our Methodist brethren in their great fight for religious freedom in Italy today as Garibaldi, the Grand Master of Masons in Italy, fought for political liberty fifty years ago.”

CHAPTER IX

Romanism in Its Home Town

The Pope lives in Rome. The Vatican holds court in Rome. From Rome world-wide Catholicism draws its inspiration and takes its orders. The Eternal City which was won for Modern Italy by a hundred years of superhuman struggle and sacrifice is again in the hands (if not technically, certainly practically) of the papal forces. Today the Vatican is overwhelmingly dominant in Rome. Under these circumstances it is instructive to American and English liberal minds to note how Romanism talks and acts at home, where it is in a position to express itself freely. These excerpts are selected from a half dozen or so of the many recent publications—
From *La Tribuna*

Rome, June 11, 1921.

All the papers are taking up the question which has arisen because of the buildings which American Methodists intend to build on a large part of Monte Mario. Both from an esthetic and from an economic point of view, the debate has been raised, in the Catholic press to a religious contest.

We give a resume of the argument. The Catholic papers say: The American Methodists are the most warlike and the most hostile to the Catholic Church among all the Protestants. They have a vast program which is at the same time religious and political, and which tends toward the gradual establishment of a world dominion, similar to that to which Germany aspired, and for which they are trying the same methods of penetration, the so-called peaceful penetration. These Methodists, who have their central administrative seat at Paris, where their Bishop resides, have a vast Mediterranean program which includes establishments in Constantinople, in the East, in Tunis, in Algiers, etc.; their action, however much it may be covered by other ends, is entirely anti-Catholic, anti-Latin; and because of its American imperialistic ends, contrary to the feelings and national unity of other peoples. The high point of the program of these Protestants is to establish themselves on Monte Mario in Rome. Here some time ago they acquired a delightful bit of ground (that crowned by pines and cypresses, called The Little Pincio) on the extreme spur of Monte Mario which dominates the Vatican and its gardens. Recently they have acquired

a much larger piece of ground (The Tivoli) so that now their property extends over almost 150 thousand square meters from the crest of Monte Mario along the whole magnificent slope of the hill which dominates Rome and the most superb monument of Italian art and of Christianity—the work of that great triad of geniuses, Bramante, Michelangelo, Bernini—and which is still to-day perhaps the richest in art, and in historical and moral significance of any part of the Eternal City. On this hill, caring nothing for respect to the feelings of the people which gives them hospitality, to the historical traditions, nothing for the esthetic and artistic reasons, they now intend to build a formidable mass of buildings (three principal edifices of a hundred or more meters each frontage, heaped one upon the other, and numerous smaller ones) to serve as schools, auditoriums, etc., where our youth will be taught, in the English language, to despise the genius and the traditions of their country. And it is not beyond the possible, if we tolerate it, that some day the Protestant bishop will come and install himself there, in opposition, from a higher point to the bishop of Rome.”

‘But those who oppose the project of the American Methodists are not only to be found in the religious field. There have come forward those who wish solely to defend the purely artistic reasons. They say: “putting aside sentiment and national pride, reasons of artistic and esthetic suitableness stand against this grotesque and audacious project. Nothing must disturb the marvelous harmony of the line which bounds Rome on the north, the long green slopes of Monte Mario with the imposing mass of the Vatican buildings and the marvelous dome of Michelangelo.”

In short, a whole series of not-to-be-despised arguments arise in defense, shall we say of the people of Rome? And they say: “We must leave to the people the enjoyment of that pleasant strip of green from which is seen one of the most enchanting and most suggestive panoramas in the whole world; the entire slope of the hill which dominates Rome and descends toward Rome from Villa Mellini to the boundaries of The Tivoli; here a park for the people must be made, even by expropriation; and only a sober monuments must be allowed—for example, that monument to Dante, father of his country,

which should rise on Monte Mario and which instead would be banished, together with his language, by the grotesque foreign project. And on the crest of the hill the most beautiful driveways could be laid out, dominating for almost two kilometers a view of the city and the *campagna*. Monte Mario has been up to the present almost unknown—which is evidenced by the bad roads which lead to it and the horrible buildings which are being put up at its base, the miserable state of dirt and disorder in the few and disreputable roads which lead to it and in the whole district which surrounds it.

“In short, it seems to us that by now the situation has reached the point where the authorities and those associations to whom are entrusted the aesthetic and the economic interests, the development and the life itself of Rome (and above all the Building Commission and the Municipality) should awake, act, recognize the problem while there is still time, study it, weighing the various elements and finally come to practical and concrete decisions which shall take away from the citizens of Rome the shame of allowing the most beautiful part of her suburban territory and the part which dominates such magnifi-

cence of art and such treasures of tradition to be submitted either to the vulgar disfigurements of these foreign attempts, or of speculation or the ignorance and worse of the bureaucracy which today builds without criterion, without any respect for Rome and without any proper control. And it is to be hoped that the law now before the Senate for the tutelage of the landscape will be immediately passed.

“For it would be the height of irony if this law were passed to safeguard lesser beauties in some remote and unknown corner of Italy when here in the presence of the Proud City at a step from the greatest, the most sacred, the purest monuments of Italian art and tradition, the profanation and disfigurement of one of the loveliest and most beautiful bits of landscape in all Italy, at the hand of a foreigner, were permitted.”

After the campaign of misrepresentation and vilification had been carried on daily for several weeks, I wrote a letter for publication to Senator Bergamini, director of the *Gioranle d' Italia*, of Rome. It was printed by the *Giornale d' Italia* in the following form:

"We have received the following letter from Comm. Bertrand M. Tipple, President of the Methodist International College, and publish it as is our duty, since in it he defends himself against the observations and criticisms of a recent article of ours.

"Dr. Tipple is an American by birth, but an Italian in feeling. It will be remembered that both in America and Italy he was an enthusiastic advocate of our country, both before and after its entrance into the war, and for this the sovereign conferred the commenda on him, *motu proprio*."

"Rome, June 17, 1921.

The Editor of the *Giornale d' Italia*.

Dear Sir:

"Will you allow me, the president of the collegio which is to be built on Monte Mario, also to say a word?

"I am American, but I have lived and worked for so many years in Italy that by now I consider it my adopted fatherland. I do not only work in Italy, but for Italy. During the war and since, when certain American periodicals tried to underestimate the heroic effort made by Italy, I did my duty. They are witnesses, who followed my propaganda,

in words and writings, which spread from one end of the United States to the other. I am proud to be able to declare it with a clear conscience: I did my duty.

"Here in Rome, with the help of my Italian fellow-workers who are not only Italians by birth but in feeling, in culture and in strong attachment to the traditions of their country, I have undertaken in the name of the Methodist Church, the erection of a great school on Monte Mario. Purchase, contracts, plans, all was done in the open and without legal quibbles, for such was the honesty of our proposals.

"Now I see that four or five Roman dailies are inaugurating a campaign against these proposals of ours.

"I like discussion, and that is another reason why I like the Italians who are sturdy disputants. Discussion keeps minds awake. stirs ideas and clears up situations, reduces vague proposals to precise plans, and also shows up the methods which each antagonist prefers in which is always found a sure indication of their minds. Naturally exaggeration, subtlety and sophisms are to be expected in a discussion. But by general consent, invention out of whole cloth is outlawed, for, if

for nothing else, it wastes time. Am I wrong?

“Now it is just that invention out of whole cloth that I see widely practiced in this discussion on Monte Mario. One says that in our school all lessons will be given in English. What is he thinking of? Does he even deserve a reply? Another multiplies the dose and says that ‘on Monte Mario our youths will be taught in the English tongue to despise the traditions and the genius of their own people.’ There! In the first paragraph of the prospectus of our Collegio in Rome it says that ‘the Direction takes the greatest thought to forming young men with broad ideas, guiltless of sectarian prejudices, lovers of their fatherland.’ If anyone can produce any fact to show that the reality does not correspond with these words, whether this fact happened in Rome or in one of the many schools that we have in the other cities of Italy, forward! forward! Out with the facts, and let this system of invention out of whole cloth cease.

“But they say that we are Americans and that in our social, religious and educational work we are only guided by the ambition for empire; which empire is to be world-wide, ac-

according to one paper, and only to cover the Mediterranean from Constantinople to Tunis, according to another.

“Are they joking?

“The Methodist Church is a religious institution which not only has never had affiliations with the State or mixed in politics, but formally and energetically condemns the associations of that which is Caesar’s with that which is God’s. It was born in England. Growing, it established a mission in America. This mission grew, detached itself from the mother Church, became a unit in itself, in its turn established other missions. Today, while the American Methodist Church in itself counts fifteen million members, its many members in missions all over the world are partly still semi-dependent, partly already entirely autonomous. So, since the aim of the Methodist Church is solely the spreading of its religious principles, the method it employs is that of training for independence. Daughters always leave their mothers and set up homes of their own and even take a different name.

“The Italian Methodist Church, already independent in many respects, is not yet financially so. Which means that American

Methodists still contribute to the work of the expenses of the work of propaganda carried on by the Italian Methodists. Just as the American Catholics send their contributions to the Vatican. As far as I know, no one has ever deduced from this that the Vatican has become American?

"But let us return to Monte Mario.

"There is an artistic question. It is said that our plans are not bad (thank you!), but that they would break, I know not what, line and profane, I know not what, greenery. Before the Italians, who are masters in art, I dare not even express an opinion. I cannot, however, help mentioning the fact that other Italians of recognized competency in such matters, express opinions entirely opposing these.

"Out of the four million square meters of the surface of Monte Mario, the Collegio owns perhaps 150,000 square meters on the side of the hill, of which only about 10,000 square meters are to be covered by buildings. They will rise on the side of a secondary spur of the hill. The side does not face, either fully or partially, the quite distant glories of Michelangelo and Bernini, which are world-known glories, admired and enjoyed by all,

of any language or any creed. A question might arise concerning the so-called Pincetto, which covers a good third of our ground. But there the Collegio has the good taste not to erect any buildings, for these very aesthetic reasons, although others were permitted, a few years ago, to build an ordinary three-story house there.

"The projected constructions rest against the green of the slope like tiny parts of a picture, and not on the crest. They in no way disturb the view of the slope and even less that of the famous poetic landscape which faces in an entirely different direction.

"Not only will the panorama be respected, but those parts of land which are now bare and rough will be laid out in drives and gardens, and it is not out of the question that the top of it may be planted with thick pine woods.

"Furthermore, the competent commissions will say whether our buildings shall be put a little further up or down the hill, or a little more to the right or left, whether they shall be more hidden or less hidden, according as the beauty of that particular spot may require.

"The plans have seemed beautiful and dignified to all who have examined them. The

proper authorities will decide how and where they shall be bettered to make them more beautiful and more worthy of Rome.

"But do you know, Snator, what makes me think?

"This: at the very time when there is so much agitation in favor of private schools and a school is about to be opened of this very kind, those same people who are proclaiming the necessity of freedom in the matter of schools are denouncing this school. I do not understand it—or, perhaps, I do understand it. I remember that Veuillot said: 'Protestant gentlemen and free-thinkers, it is we who have a right to liberty, not you; and when we talk of liberty, it is, of course, of our own, not of yours, which does not exist.'

"But Rome, mother of law, cannot allow the law to be outraged and justice travestied by modern Veuillots.

"I have finished. Or rather, no. Let me say this much more, that there are not two other nations on earth so made to understand each other and aid each other in progress. Your laborers who come to us, our students and tourists who come to you, have built a strong bridge which unites us. The passion for liberty, the unquenchable thirst for prog-

ress, the breadth of ideas and generosity of heart, which are striking characteristics of both races, unite us. Let us then tighten these golden chains which bind us, and work together, should to shoulder, heart to heart, for our good and the good of all. And since we both guard in the depths of our hearts the sacred flame of creative optimism, let us greet each other with the words of the poet: 'The world is beautiful and blessed is the future.' "

Following the publication of my letter, the turmoil subsided. The Protestant school on Monte Mario was opened and, undisturbed, its work proceeded with gratifying success.

In 1923, after the arrival of the Knights of Columbus in Rome, with their million dollar campaign fund, there began a fresh and violent attack on the Protestants. The nature and scope of this offensive may be judged by the following excerpts from the press—"Corriere d' Italia—October 4, 1923:

IGNOBLE INSULTS OF THE Y. M. C.

A. TO THE POPE AND TO THE HON. MUSSOLINI

BY PIETRO NOVASIO

(Catholic Deputy in Parliament)

“The ill-famed and most pernicious association indicated by the cabalistic sign of Y. M. C. A., after having dedicated itself for three years, in Rome and in Turin, to every kind of anti-catholic and anti-Italian ribaldry, has now undertaken a new form of criminal activity, to which we call the attention of all thinking Italians.

“Until today, the emissaries of the Y. M. C. A. assisted and incited by Italian Masons, the forge and workshop of every kind of anti-clerical wickedness, were content to spy in Italy, to corrupt consciences, to subsidize in princely manner societies and individuals dedicated to Protestant proselytism, to unchristianize and americanize our emigrants on foreign soil, to wean away our youth from the Catholic religion, inducing it to embrace the blindest apostasy with the mirage of financial interest, as has happened this last week at Turin; to distribute widely an infamous anti-Italian literature, to lay snares for our workmen to induce them to renounce their nationality and become American citizens, and finally to spread calumnious lies to the damage of Italy and the Italians in the principal newspapers of the United States.”

"The latest roguery of this pernicious political-religious sect has reached such a degree of exaggerated and exasperated hate against Catholicism that it becomes completely ridiculous, and merely awakes, together with a sense of profound disgust, the wildest hilarity of our readers.

"Now occurs a formal and public accusation on the part of a high functionary of the Y. M. C. A. against Mussolini, of having ordered the bombardment of Corfu in order to revive his failing prestige, and of having been secretly instigated thereto by His Holiness, the Pope, who wanted to revenge himself in view of the growing influence of the Greek Patriarch.

"This sickening and stupid invention is published by one of the largest newspapers of the United States, the *New York Times*, of September 17th, and the author is one Kalaidjan, director of the office for foreign affairs of the Y. M. C. A.

"This miserable rascal, in his self-styled capacity as specialist in foreign politics, has scraped together in a prosy article, showily captioned, 'Mussolini a Danger to Peace,' such a collection of dirty and stupid calumnies that his readers are left in doubt as to

whether it is the work of a lying gazeteer or an unfortunate lunatic.

“ ‘Signor Mussolini,’ says Kalaidjan, ‘is a danger to peace; his internal policy has finished by wearying the citizens, and in order to maintain himself in the position of ‘national hero’ he has had to seek new laurels in foreign policy. He provoked the incident of Corfu solely for its drama, to impress the gallery and to revive his prestige. He is an absolute Dictator and a follower of the maxim, ‘I am the State.’ The Italian Dictator intended to maintain the possession of Corfu, and he was only dissuaded therefrom by the threat of English intervention. It is true that the League of Nations did not succeed in settling the Italio-Greek issue, but at any rate it was a useful instrument for putting an end to the Napoleonic attitude of Sig. Mussolini.

“The systematization of the frontier was entrusted to the Conference of Ambassadors, and it is probable that Italy, in favoring Albania, thought of revenging herself for the loss of Smyrna.

“The killing of the Italian officers was not an official act of the Greek government, and too great haste was shown in presuming that

this government had connived at the crime. The Holy See, envious of the growing importance of the Greek Patriarchate, secretly conceded its support to Mussolini. It may be stated with truth that when the Italian dictator ordered the bombardment of Corfu, the eyes of the Supreme Pontiff regarded him with benevolence.

"It awakens no surprise that the ignoble pen-drivers of the Y. M. C. A. should abandon themselves to such stupid and injurious lies; the Italo-phobe and anti-Catholic campaign is a form of activity to which we have been accustomed for a long time, and we must expect nothing better from a sect which declares itself ready to go to any extreme in order to realize its program, the chief points of which are the evangelization of the world in one generation and the Americanization of the more than six million of Italians residing in the United States.

"But it is sadly surprising that the vile conglomeration of evangelists and Masons and Pan-Americans are still allowed to abuse our hospitality and to continue to develop here in Italy, and particularly in Rome and Turin, an intensive daily program of seduction, corruption, and religious perversion.

"For more than two years in the newspapers, in parliament, and in numerous conferences, both in Italy and abroad, we have denounced untiringly the baleful activity of these ineffable American swindlers.

"It is sad to state that until now nothing concrete has been done by our government officials to protect the religious and patriotic sentiments of our people from this offense. Only the military authorities have intervened by prohibiting the soldiers to frequent the premises of the Y. M. C. A.

"It is true that for some time the Fascista newspapers of the Peninsula have been occupying themselves with this grave question and they declare that the Pan-Americans are placed in a position in which they can do no harm; but until now they have only been isolated voices emanating from those who have not the power or the right to adopt efficacious remedies.

"Unfortunately at this point comes the inconceivable frivolity of certain government circles in tolerating that functionaries of the Y. M. C. A. were received not long ago in an official and most cordial manner by a high political personage, close to the head of our government. Let the reader imagine the dam-

age to Italian prestige abroad by the news of this absurd occurrence, artfully diffused in the principle journals of North America.

"This state of affairs absolutely must cease. It cannot be presumed that the Hon. Mussolini is disposed to tolerate eternally the Italo-phobe and anti-Catholic excesses of these unworthy and unpleasant guests, corrupters of our conscience and outragers of our national pride.

"We dare to hope that he will decide to intervene with that exemplary energy which everyone admits is his to make it impossible that the traditional hospitality of Italy may still be abused and derided by these filibusters of evangelical Pan-Americanism.

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THE PROTESTANTS OF MONTE MARIO ARE
OPENING THE SCHOOLS

Corriere d' Italia, October 2, 1923.

"A mural poster of large size announces to the citizens of Rome that the 'International Institute of Monte Mario,' Dr. Tipple's American Methodist Lighthouse, has recommenced its work of civilization, opening numerous scholastic courses for the Roman boys.

“In announcing the event to their parents, Dr. Tipple and Bishop Burt put off their garments of conquerors and civilizers of barbarous Italy, garments which they assume so willingly in the American reviews and in the Episcopal congresses (Burt calls himself among other titles, ‘The Lion of Italy’), and they forget to mention that the celebrated ‘Collegio Internazionale Monte Mario’ is no other than the Protestant mission destined to combat the teaching of the Church right in the center of the Catholic world. The clever Directors of the Collegio do not dwell on the religious character of the institution; they prefer to decoy the ninnies by praising the premises, ‘Full of air and light,’ and the sublime position of Monte Mario and the ‘own automobile service.’

“The manifesto says: ‘This Collegio, which receives in its ample premises, full of air and light, boarders, semi-boarders, and day students, has reopened enrollment for its courses. They consist of regular and special courses.’ Among the regular courses are listed physical culture, complementary classes, lyceum, etc. Among the special (admirable example of ingenuity) religious lessons.

"The manifesto continues: 'The instruction given in these classes conforms in every way to the government program. The professors who teach are all Italians and each has the necessary certificates. Both in the regular and the special courses, the Collegio Internazionale aims not only to impart information to pupils, but also to form character, that is to hasten, on the basis of the most fervid patriotism, and the purest Christianity the process of development toward that type of superior humanity which is the ideal of all healthy teaching and the best fruit that civilization can produce.'

"The invitation is formulated in few words, sufficient, however, to let it be seen that the gentlemen of the Collegio Internazionale have tails of straw, and that they are holding out their hands to quell those suspicions which are aroused by their name and their program. Therefore, after the name 'Internazionale' follows the explanation that the teachers are not international, but that they are all Italians, and that the Institute is inspired by the most fervent patriotism and the purest Christianity.

"In analyzing this, may we ask whether the most fervent patriotism is of the same kind

as that which inspired the recent notable publication of the Y. M. C. A. (twin brother of Methodism, sprung from the same tree across the Atlantic) in which the attitude of justice and strength taken by Italy in demanding reparation for her honor and the lives of her soldiers killed in Greece, has been denounced as an attempt against the peace of the world? And the purest Christianity is the same as that which in the same article creates the perfidious invention that in that action Mussolini was inspired by Pius XI, who was jealous of the Greek Patriarch.

“Is it still on the theme of fervent patriotism and pure Christianity that the most sincere and almost Fascistical Italianism that Romolo Murri found on Monte Mario owes its inspiration in part to Bishop Blake, the American Methodist, who carried his colleagues’ salutation to the Russian Soviet Church and hails the Bolshevik revolution as the dawn of a brighter day?

“The Protestant penetration, as openly declared by the dollar-missionaries, has its only weapon in the bank notes which the condition of the exchange multiplies on arrival in Europe, and the poor little scholars of the Collegio Internazionale will be the

victims of the ingenuity or of the unworthy speculations of their parents.

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“The *Osservatore Romano* (Vatican daily), of yesterday evening, rightly comments: ‘We are faced with one of the many threats of Methodism, which tries to persuade itself and the Roman public that it is invested with a high mission; to purify Rome from Papal fanaticism. In order to guarantee itself, it hastens to inform us that the teaching is given by professors who are all Italians. It seems that they themselves realize that Methodism and anti-Italianism are two terms which lie close together. Or perhaps it is because of their love for the ‘International.’

“In any case the Catholic parents of Rome are warned; if they want to purify their Christianity from every dross of superstition, the remedy is ready, Collegio Internazionale Monte Mario.”

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CHAPTER X

Rome Protests Americanization of Immigrants

"It is Provide That the Methodist Propaganda Aims at Denationalizing Our Immigrants"

Corriere d' Italia, October 14, 1923.

"Since the debate on the anti-Catholic and anti-Italian propaganda of the American Methodists is beginning to produce the unfailing effect on public opinion that it ought to have, and the public is now beginning to be persuaded that the question of the Y. M. C. A. does not involve merely a problem of religious propaganda—though such a problem would be in itself sufficient to justify the most profound interest—but it concerns also a political problem of the first importance. It is, therefore, more than logical that 'Avanti!' (Socialist daily) should join in the debate.

"Thus we have the complete square. The anti-Italian propaganda of the Y. M. C. A., which in Italy assumes the characteristics of Methodist and anti-Vatican propaganda, and which abroad becomes a campaign of de-

famation against Italy, against the government of the Hon. Mussolini, and against every international affirmation of our country has the comfort of the inopportune silence of some opposition newspapers and of the too sweet defense of the *Voce Repubblicana*, the anti-fascista journal issuing from the Palazzo Giustiniani, and of 'Avanti!,' which gloriously maintains its leadership in all the most odious causes of anti-Italianism.

"We will keep the debate on its proper ground, and that is to present to the government and to public opinion the political objective which the American Methodists are proposing with their propaganda in Italy.

"The Snare of the Italian Label"

"These gentlemen continue to declare that they do not occupy themselves with politics. But in this connection the *Messaggero* joins in our remarks of the past few days. It opportunely points out that when a campaign of propaganda assumes the proportions which the Protestant propaganda has assumed in Italy, especially in recent times, and in which the Y. M. C. A. plays an important part, the campaign itself assumes a political character.

“‘But it would be difficult,’ continues the *Messagero*, ‘to demonstrate that the Protestant campaign in general and that conducted by the Y. M. C. A. in particular, is without any real political aim. That would be revealed, if necessary, by certain defenses and certain defenders which the Y. M. C. A. has found in recent days, and which evidently find harmonious accord with their intentions in the anti-national and anti-Catholic propaganda of the above-mentioned association.

“Americanizing the Immigrant”

“But in order to be more precise and to determine better the political objective of the propaganda of the Y. M. C. A., it is well to remember that the first and immediate scope of this propaganda is to obtain by all possible means the denationalization of the Italian emigrants who go to the United States. And to this end American officers of the Y. M. C. A. have come to Italy, have made investigations, and have worked directly to facilitate the reaching of this object.

“We all know the enormous extent of territory in the United States, the marvelous abundance of its natural riches, the scarcity of its inhabitants (twelve inhabitants per

square kilometer, while we have one hundred and thirty), so that the doors of the American Republic are eagerly aspired to by emigrants all over the world. For the United States immigrants are an imperious necessity; they are the logical hypothesis of her present and future prosperity. Two problems, however, present themselves to the practical spirit of Pan-Americanism. The first is the work of selection from the mass of immigrants, accepting the best elements and rejecting the worst. The second is the absorbing of the chosen elements, Americanizing them and, therefore, detaching them definitely from their mother country. The solution of the first problem is chiefly undertaken by the Consular authorities and other official organs of the Republic. The second problem, however, is faced and brilliantly solved by the Y. M. C. A. and by some other similar associations.

“It is sufficient to turn over the official literature of the Y. M. C. A. in order to know what work of Americanization is performed by this powerful society. Read its pamphlets on the absorption of the foreigners, its very diligent instructions for the Americanization of the emigrants, its monographs, its statistics

on the number of renegades obtained annually. The Y. M. C. A. maintains constantly in the American ports a close network of functionaries, whose sole duty it is to give earnest-money to the immigrants who arrive from abroad and not to abandon them until their Americanization is complete.

"What the Y. M. C. A. Does"

"Here are some fragments translated from one of the many illustrated pamphlets edited by the Y. M. C. A., and which are circulated in the United States as well as in Italy.

"The pamphlet states: 'The arrival of immigrants is now slowing down, yet the officials of the Y. M. C. A. have never been so overcome with work as they are at present. The program which is followed in the island where the emigrants are landed becomes ever more complicated and imperious by reason of the problems which arise in Europe owing to the war. The necessity of a vast program of Americanization of foreigners was never so pressing as it is now, and its increased urgency demands greater activity on the part of the association. The following account of service rendered by the Y. M. C. A. in the years 1917-1918 has been compiled to

demonstrate the importance of Christian propaganda in the Americanization of our immigrants.'

"But all the work at the ports of arrival and at the railway stations for the capture of new arrivals is merely preparatory.

"The accurately elaborated program for teaching the strangers their first step consists in meeting the emigrants, welcoming them, winning their confidence by means of the altruistic services which the Y. M. C. A. can render, and then the work is begun and is followed up by the teaching of the English language and by American citizenship. They organize classes for teaching English and citizenship, and the strangers are conducted there. The latest compilation of statistics shows that the Y. M. C. A. has organized more than 3,000 of these classes, which were attended by representatives of more than forty-two nations.

"Contemporaneously with the teaching of the English language, courses are instituted for the individuals who wish to obtain their naturalization papers. In another pamphlet, entitled "Movements of Immigrants and Service for Their Americanization," the Y. M. C. A. expressed itself in the following terms:

'The problem consists in Americanizing fifteen million of individuals of foreign nationality. A third of them are already Americans, another third have started on the road that leads to Americanization, and most of them will reach the end of it in the next few years; another third has not yet made any decision to identify itself with America.'

" 'This last group increases day by day with the immigration movement. They are individuals who know little of the state of which they form a part. Some of them are learning what is meant by the rights and duties of Americanization. They should be informed of the honor which is offered in Americanization. This third group of potential Americans can be reached by means of an accurately elaborated program carefully adjusted to suit the needs of foreigners.'

"The Italians Are the Principal Victims"

"Now we Italians are the principal victims of this ignoble proceeding. The indisputable race qualities of the Italian emigrant, his intelligence, laboriousness, honesty, and spirit of adaptation, make him greatly preferable to all the others who flow into the United States, and in America he is much

sought after. Everybody knows what an enormous moral and material treasure is represented by the Italian emigrant."

"In North America there are several millions of Italian emigrants, *really a branch of the mother country on foreign soil*. Some of them are in good positions, but the great majority are poor laborers who accumulate the fruit of their honest toil to concentrate it in a stream of gold which flows through a thousand outlets towards the mother country. These millions of humble workers are the pioneers of our civilization abroad, those who carry far out in the world, with their minds and the strength of their arms the glory and marvelous energy of our race.

"Constrained by hard necessity to seek for bread in a foreign country, abandoning the land of their birth, their relations, their family, they go far away, humble, sorrowful heroes, disinherited by fortune, seeking beyond the seas the sustenance which the mother country is not in a position to offer them.

"But they are not indifferent to the call of the blood, the instinct of race, and they remain linked to their native land by the subtle and tenacious ties of religion, of language, of traditions, of friendship, of family. Of the

country of their birth they ask nothing, while they give all—love, prestige, renown, and also riches.

“These humble pilgrims, who in many cases knew the mother country only under conditions of hunger and squalid misery, are victims who can only escape with difficulty from the talons of the Y. M. C. A. A few English lessons, a diligent evangelical religious preparation, a few conversations and lectures on the inestimable benefits of American citizenship, and the certificates of Americanization come by themselves!

“That is why the criminal activity of this American national association of the 900 palaces and the billion of capital, which possesses a veritable army of functionaries lurking around all the American ports, in reality the supreme command of a world army; that is why the Y. M. C. A. has branch offices at Geneva, from which sub-offices are organized in the principal cities of Europe, and possesses a perfect and enlightened organization of unlimited financial resources.”

“In certain ports of America the fury of Americanization becomes such a paroxysm that the citizens made a sad pun on the four letters, ‘Y. M. C. A., which mean Young

Men's Christian Association, jokingly naming it, You Manufacture New Americans.

"Let the Government Bear in Mind!"

"Not satisfied with this wicked work accomplished on American soil, they are beginning now to collect their victims in their native lands; they come here to take away their raw material for making new Americans. A tentacle is now extended into our country, and we are under obligations either to cut it off or to place it in a position where it is unable to do any harm.

"This is, in its main outlines, the occult but very definite manoeuvre of the Methodist organization in Italy. And we, putting in evidence its various aims, both anti-Catholic and anti-national, are doing our duty as Italians. Its significance and its value find today a clear reproof in the attitude of the 'Avanti!' in favor of the Y. M. C. A., and that is in opposition to a strong Italian interest, which is that of defending our emigrants from the danger of their denationalization."

It will be noted that the main effort in the above article is directed to stirring up the Italian nation against the Y. M. C. A., because the latter in the United States does a

great work of "Americanization!" According to Romanism in Rome, this is an "ignoble proceeding."

It is encouraging that here and there in today's Vatican-enslaved Italy a voice, reminiscent of the great days of Garibaldi and Mazzini, still speaks out in protest against the current revival of Mediæval Romanism.

From *La Voce Repubblicana*, October 9, 1923.

THE OBLIGING JESUITS

"In the *Messaggero* last Saturday appeared a short article entitled 'Anti-Italian and Anti-Catholic Propaganda of the Y. M. C. A.' based on the declaration—apparently not too cordial towards Fascismo—that an American employee of the Y. M. C. A. made in the *New York Herald*. One recognized easily in the perfect style, reviewed and corrected by Don Basilio, the inspiration and the origin.

"It is unnecessary to say that the fortunes of the Y. M. C. A. interest us very little; but being by now accustomed to the innumerable and fantastic capers of the *Messaggero*, even if we see it accepting every day the task of doing the dirty work of Fascismo in order to ingratiate itself with the new masters, we

cannot fail to point out the ease with which the metallurgic journal arrives at the point of giving hospitality to the Jesuit prose, gaily forgetting its anti-clerical and anti-Vatican precedents and the presence on its staff of certain high Masonic dignitaries. Nevertheless, we would have passed over without comment the little article, if we had not been struck by the extraordinary analogy of its form and contents with a leaflet—anonymous, it is true—which was diffused a few weeks ago very widely in Rome, in which the Reverend Jesuits said exactly what they have said in the *Messagero*, taking the pretext of the Y. M. C. A.

“We, therefore, point out that significant fact, and—to use a phrase of the Reverend Article-Writer—we say, too, that it is time all that was finished. It is time to finish the attempt to confuse Italians and Catholicism. If the priests find it convenient to wed Catholicism to Fascismo, let them; that is a matter for the Fascisti, and we do not wish to enter into it. But to say that the Vatican is ‘national’; that Catholicism is the foundation of Italianism, only four years after the end of the great war, while all the world knows and writes—and the same *Messagero* reported it

ten days ago—what part the Vatican took in it, both in the beginning and throughout its duration: this we will never permit, in the name of and in respect for not merely our history, but for all our dead brothers, who died for a great dream of liberty and justice in the ‘useless massacres.’

“And since we are interested in the article of the Reverend Fathers, let us point out that in the same *Messagero* of Saturday, twenty centimeters below the Jesuit article, appears an advertisement in the following terms:

‘Collegio Internazionale Monte Mario,
etc., etc.

‘Boarders, day boarders, day students,
etc., etc.

‘Sublime position, twenty minutes from
trams, etc.

‘The inscriptions are open for the year
1923-24.

‘Ask for program.’

“Well, do you know what this is? It is the famous Methodist University, the monstrous edifice in cement, the pied-a-terre of the anti-Catholic, anti-Italian, and anti-Fascista penetration, and so on.

"The *Messaggero* denounces them at the top of the page and inserts their advertisement twenty centimeters lower down. Do not get confused: in these two diverse attitudes there is one common trait: they are both by payment."

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Apropos of the subject under discussion, I find three other press clippings that throw further light on the doings of the Romanists in Rome in the summer of 1923. The Catholic party had succeeded in getting before the National Parliament the question of the Protestant College on Monte Mario.

Corriere della Sera,

May 29, 1923.

"In Parliament the Catholic Deputy, Hon. Cingolani wishes to know if in view of the acquisition of an important section of Monte Mario by strangers, the government does not believe it opportune to interfere for the safeguarding of the religious, moral and artistic interests of the Capital of Italy and of the Catholic World. Finzi (Under-Secretary of the Interior) declares that the government has understood the full significance of this interrogation, but for superior reasons does

not hold it opportune to give a definite reply.
(Commotion.)

Cingolani: I thank the government . . .

Vella, Socialist: A beautiful figure you have cut!

Chiesa, Republican: You are the servant of the beard and hair! (Hilarity.)

Cingolani: That the government has not replied today does not signify . . .

Vella: It signifies that it has not your pre-occupations, because the Methodist invasions exist only in your imagination.

Cingolani: To the Hon. Vella, who does not know, I say that in this Province of Lazio, according to the last census, there are not less than 4,000 Protestants.

Chiesa: Exaggeration!

Vella: And are 4,000 Protestants enough to alarm you?

Cingolani: Continues affirming that, according to Bishop Henderson, the Methodist Collegio Internazionale which is to rise in Rome will be erected on the summit of Monte Mario, 200 feet higher than St. Peter's, just as protestantism is 200 feet higher spiritually than Catholicism.
(Hilarity in the center and on the right.)

De Andreis, Republican: Most true! Catholicism is the negation of truth.

Lazzari, Socialist: Yes, it is obscurantism which enslaves the conscience in darkness.

Cingolani: The truth is that the propaganda of the Methodists, in appearance only religious, has for its goal political expansion and penetration, weakening by their action the prestige of the nation that offers them hospitality.

De Andreis: It is not true: Italy does not enter into this question. The Methodists are against the Pope! (Noise and laughter.) The Republican Deputy, interrupted walks down the aisle of the second section of the Extreme Left, but the Hon. Guarienti stops him in time.

Cingolani: They are not only against the Pope, but against barbarous Europe,' as they love to define it. American citizens enjoy in Italy the largest sympathy on the part of the people, but the Methodist groups who consider Rome and Italy a land of barbarians to evangelize with torrents of gold render a bad service to this cordiality. (Comments in the center and at the right.) Therefore, I shall

return to the question when the government will be able to reply to my interrogation. Then I will raise my protest. (Noise at the extreme left and among the Republicans.)

Chiesa: Protests against the Vatican which does not know Italy! (Also De Andreis roars against the center, which replies to him mockingly. The President, after having rung the bell at length, invites the speaker to conclude.)

Cingolani: Monte Mario must not become a center and cause of religious dissensions and international preoccupations. Monte Mario belongs to Rome and to Italy. Reasons of public necessity and utility, special reasons of high religious policy constrain the government to cancel contracts, if such there be, and to preserve Monte Mario as a superb continuation of the green chain of hills which surround Rome and finally as a worthy site for the national monument to Dante. (Applause from the center; uproar from the extreme left.)

Osservatore Romano (Vatican Daily), June 1, 1923:

"After the sacred function on Sunday

in the Church of S. Maria della Navicella, in the piazza, while the facade of the Basilica was illuminated with torches, a characteristic ceremony took place. Many pornographic books, immoral periodicals and *Protestant Bibles* seized from the hands of boys were thrown into the flames in honor of the Madonna. While the fire was burning the *Hon. Cigolani* gave a splendid speech from the top of the Basilica, amidst the profound silence of the great crowd. He remarked on the significance of the new ceremony for Rome, and, while the fire consumed the corrupt books, he fanned in their hearts the flame of faith, for the good of their souls, of the Church and of the Patria."

Avanti, June 2, 1923:

"And now the purity of our youth is saved!

"Together with pornographic books, have been burned Protestant Bibles, which (for those who did not know) are almost the same as the others, with the sole difference that instead of being in Latin they are in Italian, edited and diffused by Protestants. It is noticeable

that the Church has never had much liking for Bibles unless they are accurately purged and chanted in Latin.

"But what a pity" they must have thought in their hearts, the illustrious author and the priests who surrounded him! "What a pity that the revaluation of spiritual possessions does not allow the authors to be thrown into the fire together with their books!"

It seems unfortunate to many millions of progressive-minded persons, well wishers of modern Italy, in America and other countries of the world that Sig. Mussolini has permitted his Fascismo to become so closely identified with this intolerant, reactionary program of the Roman Vatican.

That he stands to lose eventually more than he can possibly gain by alliance with Romanism may be judged by an interview of Don Sturzo, the Catholic party leader, reported in the *Manchester Guardian Weekly*, February 22, 1924. Says Don Sturzo: "The substance of the theories that Fascism has foisted on to Nationalism is fundamentally Pagan and anti-Christian. It is the idolatry of the State and the deification of the nation. In addition, crimes like homicide for national ends are ad-

mitted, encouraged and praised . . . Mussolini plays the part of pro-clerical as he plays that of a royalist, but if the fancy takes him he will turn round and no one can gainsay him."

After all that Sig. Mussolini has done to re-establish Roman Catholicism in Italy he has not done enough to satisfy the demands of this Romanist, Don Sturzo—hence the foregoing scathing criticism.

But, to return to the Protestant College on Monte Mario—what "unchristian," "diabolical" work does it aim to accomplish?

After his return from France, President Wilson said, "Men have testified to me in Europe that our men were possessed by something that they could only call a religious fervor. They had a vision, they had a dream, and fighting in a dream they turned the whole tide of battle."

The war was fought to save democracy from destruction at the hands of one of the most sinister, godless autocracies ever built up on this planet of man. It was a war to end war. I have no sympathy with the sentiment that now considers our entrance into the war as a grave blunder.

The war was necessary because the world had made no intelligent and adequate preparation to prevent the crisis. When suddenly the hour struck and our freedom and democracy were confronted by a military oligarchy bent on enslaving us, there was nothing for freemen to do but fight. The same thing is going to happen again if the peace-loving and Christian forces of the earth do nothing but cry peace when there is no peace.

In this moment Europe is headed straight for more war. It may not come for twenty-five years, it is more likely to come in twenty-five months. We shall not be able to stop it if we postpone starting our peace movement until the morning the next crisis is upon us.

But this making a warless world is some job, the biggest job any generation of men has tackled. It involves long, elaborate preparation and toil.

One of the first steps is the creation of a larger and more commanding international mind. This does not necessarily mean the destruction of the national mind, but it does mean the enrichment and disciplining of nationalism by a wider knowledge of and more intimate association with races and lands beyond our own frontiers.

Isolation and ignorance are two of the deadliest demons operating against international good-will and peace.

The Saturday night before the opening of the 4th Assembly of the League of Nations, I heard Lord Robert Cecil speak in the Chapel of the old Geneva University. I was deeply impressed by this statement: "The settlement of international disputes is possible without resort to war. I have seen the representatives of various hostile nations gather about the same table for discussion, become friends and reach friendly understandings on the questions at issue." The following Monday morning when I heard the churchbells ring, signaling the opening of the 4th Assembly of the League of Nations, for me for the first time in nine years they were ringing out "Peace on earth, good will to men."

A worthy monument to the great Italian poet, Dante, was one of Michelangelo's dreams. Among the marble mountains of the Apuan Alps, between the valleys of the Serchio and the Magra, he wished to transform the entire summit of one of the highest into the monument. From there, facing the sea, in the silence of those Gothic heights, the austere poet, gigantic between heaven and

earth, would have watched well over Italy. Around him the shriek of the eagle, the mantle of the clouds, the flash of the lightning, above his head the pavilion of the firmament. But Michelangelo died, carrying with him into the tomb his dream.

Twenty-five years ago a group of Protestants in America and in Italy dreamed of erecting a great monument in Eternal Rome. It was not to be a monument of marble, it was to be a livnig monument. And they selected for the chief corner-stone the stone which the builders rejected in the ancient days. They called it a school for boys and set it up on the Quirinal Hill. Boys came from all parts of Italy to study in its halls, to learn of the Mastre of Galilee, and to prepare themselves for noble life services. In time the school outgrew its quarters on the Quirinal Hill. The directors transferred it to the historic hill of Monte Mario and renamed it "The International School of Monte Mario."

Monte Mario rises at the northwestern edge of the city. Directly south is the Janiculum and the Vatican. To the east flows the Tiber. The hill commands a panorama possibly unsurpassed in the world—the Alban and Sabine Hills, the Apennines, the Roman

Campagna, the Tyrrhenian Sea, and in the foreground, Rome!

But the panorama is not its inspiration. No, its driving force, its unconquerable spirit, come from its dream of a warless world, a world of peace and brotherhood. Boys have been enrolled from a dozen different countries in Southeastern Europe. The school has wonderful faith in the get-together idea of Lord Robert Cecil. The Albanian boy, Farka, is playing football with the Montenegrin, Serbian, Bulgarian, Hungarian, Russian, and Italian boys. Boris from Sofia eats his minestrone alongside of Sleskin from Belgrade. Playing, studying, praying, eating, living together, they are learning to love and respect each other, they are forming lasting friendships, they are preparing themselves for national leadership on a basis of international good-will and peace.

But Romanism in its home town has decreed that this Protestant institution must be destroyed!

CHAPTER XI

Scuttling Anglo-Saxon Freedom

When the name of the new Pope was announced, it was reported that he had given as the reason for the choice of his pontifical title that under a Pope Pius the Temporal Power fell, and under a Pope Pius it would be restored, or at least the Roman question would be adjusted. To add force to this statement, Pope Pius XI proceeded to give his first blessing from the balcony of St. Peter's overlooking the great Piazza. A Pope's blessing had not descended from this balcony since 1870.

The enthronement of Pius XI recalls the crowning of Pope Pius IX in 1847. Both were proclaimed as profound students and strong liberals, making their first appeals to the enlightened, progressive elements in Italy and abroad. Even Garibaldi was caught by the fair words of Pius IX and wrote him from his exile in Montevideo, saying, "We shall count ourselves happy, if we can but come to aid Your Holiness in your work of redemption," and immediately set sail for the Riviera with fifty of his legionaries.

Evidently Pius IX thought that liberal principles "were dear little pet animals that had long been misunderstood and would contentedly curl up on his Vatican hearth with a saucer of cream." Liberal principles responded by expelling him from his capital.

In his seclusion at Gaeta, convinced that liberal principles were dangerous and destructive, he conceived the idea of using them to destroy the great Western liberalism. That is, he determined to employ liberalism to destroy liberalism, to appeal to the liberal sentiments of America and England to permit the free entrance and development of Catholicism. Once strongly established in these Western nations, Jesuit Catholicism could be trusted to make an end of their liberal ideas and activities.

From the Vatican standpoint, no Pope ever conceived a brighter and bigger thought. It has not entirely succeeded in its aims, but it is on the road.

In America, Roman Catholicism has appealed to the American spirit of civil and religious freedom for its unhampered activities. Once established in controlling power, it proceeds to substitute for the generous spirit that has permitted it to flourish and grow, the

age-long, Vatican 'spirit of' intolerance and tyranny. Apparently it believes in a free press until it controls the press, then it seems to believe in and to insist on an enslaved press. A profitable examination of liberty's position when Romanism controls the press may be made by a visit to Catholic-controlled centers of Spain, Poland, Austria, Italy, and South America.

Under these circumstances it is of rather vital interest to Americans that Roman Catholicism is putting so much thought and effort on gaining predominant influence over our news mediums. Catholic *America* reports Archbishop Dowling as saying that "there is scarcely a great daily in the country which does not employ Catholic editorial writers," but regret is expressed that these Catholics fail to give to the press a distinctly Catholic thought.

There is insistent demand on the part of official Romanism for the establishment of Catholic dailies. Says their Anthony J. Beck: "The great order of Catholic Knights could undertake few things that would be more beneficial to the Church and country than the founding of Catholic daily newspapers in Metropolitan centers. . . . The Church

needs a chain of Catholic daily papers in our larger cities, if she is to make her influence felt in our social and economic life in proportion to the number of her children and the saving power of her teaching. *An institution that develops its own school system throughout our country cannot be content with using the megaphone of liberalism to guide and shape public opinion.* *Italics ours.*

The Public School, bulwark of Americanism, is a favorite objective of Roman Catholic assaults. Still appealing to the American spirit of toleration and freedom, it continues its feverish development of its priest-ridden parochial schools, pursuing steadily that policy conceived by Pius IX to utilize liberalism to destroy liberalism.

Inside the Roman Church for four hundred years, a struggle has been going on, between the Jesuits and the liberal elements, for control, and the Jesuits have so far won.

The Jesuits were raised up to stem the rising tide of Protestantism, to destroy the dangerous spirit of the Renaissance. They became the Pope's militant arm, his maker, and in the end his master. Through him they rule the Church. Busenbaume is authority

that they still hold to their dangerous principle, "That where the end is lawful, the means are lawful." 'In the more modern Jesuit works of Gury and Lehmkuhl we can learn how the bankrupt, without sinning mortally, may defraud his creditors of his mortgaged goods, how the servant may be excused for pilfering from his master, how a rich man may pardonably deceive the tax collector and how the frail beauty who has violated her marriage vow may rightfully deny her guilt to her husband, even on oath.'

And Fathr Campbell says there are seventeen thousand Jesuits in the world and that in these United States they have sixteen thousand pupils in their schools!

In all parts of the world Roman Catholicism shows a significant fear of free public schools. It leads one to infer that they are afraid to trust their children to the full light of history, science, and discussion. They evidently are not sufficiently sure of the staying powers of their special religious instructions to trust them in the open test. Expert social workers find serious difficulty in reaching poor Catholic mothers, because of the opposition of the priests. To maintain Romanism, its ideas and its practices intact,

Romanist children must be trained by teachers subject to the priests, poor Romanist fathers and mothers must be kept within the shadows of cloistered thought. And in order to achieve Rome's supreme task—the capture of America—the American public school must be destroyed, and in its place the Roman Catholic Parochial School set up from Maine to the Gulf, from New York to San Francisco. In this hour Rhode Island, with a large and disquieting foreign element, is in the hands of the Catholics. Illiteracy is widespread. There is imperative need of many more and better equipped public schools. The Romanists are against this on the ground that it would necessitate heavier taxation. At the same time they have just raised a million dollars for more parochial schools!

The Knights of Columbus take much credit for having defeated at Washington the national educational project, officially known as The Smith-Towner and The Towner-Sterling Bills. It is now before Congress again, under the name Sterling-Reed Bill. This bill creates a Department of Education with a Secretary in the President's Cabinet. It provides for the removal of the shame of illiteracy, the Americanization of foreigners. Immi-

grants are to be taught to speak and read English, to understand and appreciate the government of the United States and the duties of citizenship. In all elementary schools, public and private, the teaching language must be English. There is provision for physical education, and instruction in the principles of health and sanitation.

In speaking for this bill, Mrs. Cora Wilson Stewart, Chairman of the Illiteracy Commission of the National Education Association, says: "According to the reduction of illiteracy during the decade just passed, it would require one hundred years to place the United States in class with Denmark as a literate nation. . . . The Federal Government has already had a great deal to do with illiteracy. It has permitted 1,700,000 foreign-born illiterates to come into this country. . . . We had more than 2,000,000 illiterates (of voting age) before the ballot was given to women, and then the number was augmented by more than 2,000,000 more. . . . The Federal Government is suffering a loss of intelligent co-operation, for 'ignorance cannot co-operate,' said Elbert Hubbard, and we certainly found that to be true during the war. . . . An awakened consciousness has come to us in our

generation, and an opportunity to cure this great evil. It is something more than a great opportunity. It is a high privilege, and no greater privilege could come to any people at any time."

Others appearing at Washington in its favor are: Dr. George E. Strayer, Columbia University; Mrs. Frederick P. Bagley, General Federation of Women's Clubs; Dr. A. H. Keith, President Normal Schools State Teachers' College; Mrs. Mary C. C. Bradford, State Superintendent of Education, Colorado.

But the Reverend James H. Ryan, Executive Secretary of the National Catholic Welfare Conference, also appeared before the Senate Committee. His word was: "The National Catholic Welfare Conference opposes the Sterling-Reed Bill." Of course. Father Ryan says, "It would create Federal control of education." Of course. This might restrict somewhat the operation of the parochial school. "It would establish a Federal Department of education, which we do not need." Of course. All we need are more parochial schools!

As Father Ryan argues against the Sterling-Reed Bill, my mind reverts to some notes

I have on my table relating to the Roman Catholic and parochial schools of the State of Louisiana. The Church membership of the State is overwhelmingly Roman Catholic. The Roman Catholic bishop has from the earliest days largely controlled the educational policy of the State. Of the native whites, 101½ per cent neither read nor write. This is not in Russia, not in Italy, but in the United States, in one of our States where Romanism has been free to do as it chose with education. By contrast, illiteracy in the Protestant State of Iowa registers 1½ of 1 per cent among 1,672,805 native whites. But for obvious reasons Father Ryan and his Catholic Welfare Conference are opposed to the Sterling-Reed Bill.

The Federal Census of 1920 tells us that there are 5,000,000 illiterates in the United States; 1,700,000 non-English-speaking citizens; 8,000,000 of our 14,000,000 foreign-born citizens come from countries in which 25 to 80 per cent of the population can neither read nor write; 25 out of every 100 men in the army draft could not read a newspaper in English. But Roman Catholicism is against the Sterling-Reed Bill. Of course.

While Father Ryan talks against this national educational proposal and in favor of the Roman Catholic schools, it is well for us to bear in mind this authoritative statement: "Roman Catholic parochial schools in this country may be the pedagogical equals, or even the pedagogic superiors, of American public schools; but the underlying fact which concerns the democracy is that not one of them—not a single one of the thousands in our broad land—can exist or function without the approval of Roman Catholic religious superiors. There is no Roman Catholic school, as there is no Roman Catholic church edifice in the United States, whose doors can be opened without the consent of the local Roman Catholic Bishop. Everything educational and much that is social, in Roman Catholic America is subject to, and dependent on, the approval of the ecclesiastical hierarchy; whether it be a text-book in the parochial classroom, a new curriculum in an institution directed by a Roman Catholic Brotherhood or Sisterhood, or a new unit of Columbian Squires of the Knights of Columbus, all are subject to the consent of the Roman Catholic Bishop."

A report just in from Washington treating of the Sterling-Reed Bill, has this to say: "Dr. George D. Strayer, professor of education, Teachers' College, Columbia University, says it is possible that in the United States today we have from 15,000,000 to 20,000,000 illiterates."

"Nearly all of the great educational institution and organizations of the country endorse this educational bill. Here are some of those outstanding groups:

"The National Educational Association, National Committee for Department of Education, American Federation of Labor, General Federation of Women's Clubs, National League of Women Voters, Daughters of the American Revolution, National Council of Jewish Women, National Congress of Mothers and Parent-Teachers' Association, American Library Association, Woman's Christian Temperance Union, Women's Relief Corps, National Federation of Music Clubs, International Sunday School Council of Religious Education, Order of the Eastern Star, and the Y. W. C. A.

"The outstanding opponents are the representatives of the National Catholic Welfare Conference, which is one of the largest and

most far-reaching propaganda organizations in the national capital. . . .

"Father James H. Ryan of the above Roman Catholic organization made the principal speech against the bill before the committee. His organization and its subsidiaries were the principal opponents of the bill in the Sixty-sixth and Sixty-seventh Congresses, where it was entangled in committees until there was no opportunity for representatives of the American people in either one of those Congresses to consider and vote upon it.

"The National Catholic Welfare Conference, which represents the Roman Catholic Hierarchy of the United States in this democratic republic, is absolutely opposed to the American principle of education, and, therefore, is consistent in opposing this measure, which stands for equal educational opportunities for all the children of America between the ages of seven and fourteen. While we question the propriety of a foreign government to use any organization in this country to traduce our national ideals, it is the methods employed by the above organization to which we especially object. It seems but fair in the United States that a bill of such significance to the people and the nation should

have a right of consideration before the representatives of the people in Congress, but the confidential reports of this Roman Catholic organization disclose that subtle methods were used in the past two years to hold these bills in committee until it was too late for a consideration of the same on the floor of Congress."

The Roman Vatican acts on the assumption that there is no limit to American tolerance and simple-mindedness. The monopoly of the name "Columbus" in recent years for Catholic publications, organizations and national holiday is a Jesuitical maneuver to create a popular impression that the beginnings of our American Republic were Catholic instead of Protestant. After all this recent exploitation of Columbus as a good Catholic by the Romanists in America, the laugh is turned on them by their own Spanish colleague, Monsignor Antonio Rey Soto, chaplain to the King of Spain. During his visit to New York, Father Rey Soto stated that: "It is generally conceded among Spanish historians at the present time that Columbus was not a Genoese, but a Spanish Jew. Certain documents have been unearthed at Pontevedora, Galicia, in Northern Spain, which

prove this point conclusively. They are mainly deeds to land with the names of Columbus' ancestors, and throw new light on a question that has been under dispute for years. During the last decade the world's historians have been much agitated by this question, but these documents finally solve it. Columbus lied about his origin when seeking aid from King Ferdinand and Queen Isabella, because the Jews were in disrepute in Spain at that time and had been exiled by order of the court." Exit the "Roman Catholic" Columbus. Next!

The Roman Hierarchy seems to be conscious of a serious handicap to the extension of its sway in America by the fact that historians record the early settlers of America as predominantly Protestants. The first colony that survived in America, that at Jamestown, Virginia, 1607, was English and Protestant. The second colony, at Plymouth, Massachusetts, 1620, exercised a major influence in the founding of our Republic, and this likewise was English and Protestant. Roosevelt was the first to point out that "the Huguenots were the immigrants who soonest became most completely American in speech, conviction, and thought; and next

came the Hollanders. It is not mere chance that both of these more assimilable alien groups were Protestants."

A published statement to the effect that the population of the United States in 1789 was 80% English in its origin, about 7% Scotch-Irish, about 1% Irish, and about 5% German brought a protest from Edward F. McSweeney, of Boston, head of a committee appointed by the Knights of Columbus to *rewrite* the history of the United States. This committee of the Knights of Columbus says that the "future of America is in the keeping of 80% of the population, separate in blood and race from the colonial group." As a start to this end the Knights advertised that they had set aside a million dollars for a new history of this country that would tell the truth!

In Catholic "America" Mr. Kennedy explains that "the gentlemen who have been gaily minimizing the hard facts of American history, who have been seeing all things through spectacles especially designed to magnify the virtues of their friends who happened to be America's enemies will not have an open field for their favorite game of historical athletics. They and their works will

be numbered and named. America will recover the truth that has been lost, stolen or strayed these many years, and we will not live in fear that some day some genius will discover that Columbus never discovered America, but that Sir Francis Drake or some other notable pirate happened to set foot on the American continent and bring to it the first Anglo-Saxon civilization."

The imperative need of rewriting the story of our land is further emphasized by Sister Anthony, an exponent of Romanist teaching: "No text is satisfactory from the historical standpoint," says she. "Why? None is Catholic. Why do not our Catholic professors furnish us with an adequate text? Only a Catholic can write a satisfactory history. Why do they not do so? Are we to be content with the hybrid type of text that is the only remedy so far offered, a merely commercial concession to the Catholic finance on the part of non-Catholic or non-Christian text-makers?"

So the Knights of Columbus announce that they have arranged to satisfy Sister Anthony and others of her kind with a "Catholic" history of the United States. It is to be printed in the form of twenty-four monthly pamph-

lets. These pamphlets are to be scattered broadcast without cost to newspapers, legislators, schools, teachers of history, scholars.

This plan seems fraught with grave danger to our country, for this wide, free distribution of these pamphlets will send them indiscriminately into the hands of the coming generation. They will undoubtedly be attractively written, and, while primarily for propaganda purposes, probably the viewpoint will be as carefully concealed as possible. There is also danger that where Catholics are in the ascendancy or are in direct control of schools, subtle efforts will be made to have their history accepted either as a standard text-book or correlative reading. The fact that in their preparation they plan to use, among other writers, some Protestants, will strengthen them in their presentation of the history as a philanthropic, non-sectarian endeavor to discover and publish exact truth.

It is a singular and interesting coincidence that at the very time the first of these brochures appeared from the press the Catholic school authorities of the Catholic City of New York engaged in an investigation of all existing histories used in the schools, and that the newspapers of the city were filled with

reports as to the grave inaccuracies taught and the need of more accurate pro-American teaching. A hopeful sign of the times is that several of the newspapers of the city did not hesitate to express, directly or indirectly, their conviction that the present investigation was being fostered by the Knights of Columbus and promoted for the advancement of their project.

Since the above was written, a significant change has taken place in the plans of the K. of C. and its revised history. The original plan of distributing the pamphlets free has for some reason been abandoned. Possibly the criticism was too general, or perhaps the public watchfulness upon the K. of C. War Funds was too keen.

It has long been part of the program of the Roman Catholic Church to win the goodwill of the citizens through its hospital work. To this end Catholic hospitals are not infrequently found in communities that are overwhelmingly Protestant. In some instances railroad systems have handed over their hospital work to the Catholic Church where their injured and wounded men are under the care of priest and nun. Catholic hospitals throughout the country receive

large sums of money from municipal and State legislative bodies, although recently in the State of Pennsylvania this condition was corrected.

A special effort is made to cultivate Protestants who for one reason or another take rooms or beds in hospitals of their faith. The following statement made by Priest Robert E. Lucey to the Sisters in attendance at the First Annual Meeting of the California, Arizona and Nevada Conference of the Catholic Hospital Association is self-explanatory:

"We have said that in the olden days men put a proper valuation upon the things of the body and of the soul. Today there is a tendency to exalt the material above the spiritual—riches, power, pleasure, rich food and drink, the theatre, the ballroom, and intensive life without serious thought or reflection—that is life in the world today. Then comes sickness, and a chance to stop and think. It is only when they are down that they begin to reflect. And, when a man is seriously sick, somehow his appetite for the pleasures of the world is not so keen. He thinks a little more of God and a little less of himself. He begins to see that there is more in life than chasing rainbows. And

then his Catholic nurse cajoles and treats him with kindly courtesy; she seems to be interested in him; she makes his case her own; she brings him wholesome literature, a Catholic paper or magazine, she introduces him to the hospital Chaplain; she never preaches a sermon, just uses tact and diplomacy; she tills the ground cleverly, and with caution; she plants the good seed with helpful words and good example, and oft-times she rejoices in the harvest—a human soul brought back to God and himself. Oh, the leisure hours of infirmity are the golden hours of industry for a nurse. And what an industry it is—she overhauls the soul and helps to prepare it either for life or for death. She has the patient for a day where the priest or doctor has him but for a moment.

“The possibilities of spiritual work on the part of the nurse are broad and varied. You will meet with men and women, rich and poor, saints and sinners, worldly and otherwise. You will meet with those who will return to their accustomed life in the world—others will never leave their bed alive. For those who will live and those who will die there is much that the nurse can do in a spiritual way—courtesy and sympathy go a

long way—you can teach, urge, warn. You can lead and encourage and sometimes frighten, but never threaten or scold.”

Large sums of money from the War Funds are reported used by the Knights of Columbus in its so-called Hospitalization Work. There is grave reason to wonder whether this work is not propaganda, pure and simple, for the extension of the Catholic Church among the sons of Protestant homes.

CHAPTER XII

The Battle for America

The Roman Vatican is confident that it has Europe once more well in hand. Shrewd diplomacy, seizing the opportunities presented by post-war chaos, has finally brought to fruition the reactionary movement initiated by Loyola and his Jesuits, overcoming the Reformation forces and re-establishing the Pope in supreme power, so the Roman Hierarchy undoubtedly feels. While I am writing announcement is made that the Government of Italy has ceded certain properties in Rome to the Vatican which will insure its complete territorial and political independence, and that the League of Nations is to be asked to guarantee this new Vatican status. The report has not been verified, but, in any case, it is indicative of the mind of the Vatican and its unlimited assurance of political power in the present hour.

If there is any uncertainty about its final and permanent triumph in Europe, this is due to Protestant England and America. Here the battle is still on. The outcome will inevitably effect profoundly the religious

thinking of the Continent, for the Continent is bound to the West by numberless unbreakable ties. England is far from succumbing to Romanism. In fact, the outlook for Roman triumph in England is more discouraging today than for many a long year. The High Church party, voiciferous but never dominant, is on the decline politically. The Labour Party, which to a very considerable extent has been a Free Church movement, is at the helm.

The Vatican, however, cherishes the belief that the conquest of the United States is not only possible, but near at hand. Indeed, there is a strong conviction in the more optimistic circles of the Vatican that America is already won. And the boastful assurances of American Catholic prelates visiting Rome do not tend to dispel the illusion.

The excessive claims of American Romanists naturally induce one to investigation. Roman Catholicism has had a marked growth in the United States during the past hundred years. At the time of the Revolution there were not more than 20,000 adherents to that faith in the United Colonies. For decades following, their number continued small in comparison to the whole population.

Today the Romanists claim from 18,000,000 to 20,000,000 members in the United States and its possessions. This total includes the populations of the Philippines, Porto Rico and Guam. These figures undoubtedly are exaggerated. The Catholics have a generous method of reckoning. All children born and baptized in the faith are counted life members. That is, the Church reports the Catholic population as the Catholic membership. Once a Catholic always a Catholic—a name remains on the Church rolls from baptism to death. This is in striking contrast to the procedure followed by the Protestant Churches which purge their membership annually, dropping from the rolls many thousands that cannot be located or that have become inactive.

Three main sources have contributed to the growth of Romanism in America during the past century—immigration, large birth rate, and proselytes from other faiths. The first named has been far and away the most prolific source of growth.

Present indications are that Catholic growth along all three of these lines is lessening. Immigration is now limited and the hitherto large birthrate of Catholic families

is so reduced as to cause grave concern. A series of articles on this question, recently appearing in one of the most important Catholic weeklies, called attention frankly to the fact hitherto large birth-rate of Catholic families and primarily among those of Irish ancestry, was decreasing in a startling way.

There appears likewise a decrease in conversions of Protestants to the Catholic Church. Now and then some noted convert gives to the public an impression as to the number of converts quite at variance with the facts. A long series of articles has been appearing in several Catholic weeklies, bemoaning the fact that the annual average of conversions per priest is less than two Protestants, even allowing for the influx into the Church from inter-marriage, which is the main source of additions through conversion.

The Catholic Church has suffered losses in the United States far greater than the gains it has won, save the gain that has come through immigration.

A comprehensive survey of the Government Church Census, covering the years 1906 to 1916, prepared by Walter Laidlaw, demonstrated that Protestant growth in the United States is at the present decidedly greater than

Catholic growth. For the years under study the Catholic Church gained but 10.6%, while the Protestant Church in the United States in these same years gained 23.4%.

In an article appearing in the *New York Times* monthly magazine, "Current History," and written by Gustavus Myers, appeared the following statement:

"The supposition has been general that the membership of the Catholic Church has been fast declining. According to its own figures, the membership of the Roman Catholic Church increased during the decade 1906 to 1916, by 1,511,060 or 10.6%, while during the same period the Protestant Church membership increased 23.4. The difference is all the more striking when it is remembered that the Roman Catholic Church reckons its membership upon the basis of its estimate of its population, while the Protestant Churches as a rule count only communicants."

Realizing the serious check to its hoped-for growth in numbers, the Roman Catholic Church in America is drawing more closely together in the belief that with sufficient unity it will be able to control the country, even though it be in the minority. This is following its well-known line of action in

European countries. It is organizing its forces as never before into associations, fraternities, clubs, and so on. The American Hierarchy itself is being thoroughly overhauled and strengthened. The widely heralded election of two new American cardinals is but a part of this. All that organization can do will be done. Various forms of propaganda are proposed to make the influence of Romanism felt and feared in every phase of American life. The lay elements of the Church, hitherto largely dormant, are to be marshalled for serviceable ends under the guidance of the priests.

The Knights of Columbus were organized at New Haven, Connecticut, January, 1882. They were of small importance up to the time the American War Fund Drive placed in their hands large financial resources, and the war furnished them the opportunity to exploit their name and activities. They claim a membership today of 800,000 men. The order is secret. They are under the supervision of the Hierarchy. The membership is confined to those of Catholic faith. Each lodge has as general director a priest, who serves as chaplain. The distinctly Catholic press, consisting of some ninety monthly,

weekly and daily papers and periodicals, plays up conspicuously the program and activities of this organization.

There has been created a National Council of Catholic Men as a branch of the National Catholic Welfare Council, Washington, D. C. A chart published by this latter organization shows that its supreme head is the Vatican in Rome, with which it is directly connected through the "Apostolic Delegate" in Washington. The National Catholic Welfare Council, many believe, is an institution to promote primarily the development of a Catholic political bloc in the nation. The headquarters building is imposing, its staff impressive, and its lines of contact throughout the country extensive. It is understood to be able to reach important numbers of Catholic voters to bring their solid political pressure to bear in favor of or against any proposed legislation at Washington.

That this organization has been set up for political ends seems to be borne out by a letter which Dr. Gilbert O. Nations printed in the Protestant Educational Series and which he affirms was sent out from the Washington headquarters of the National Council

of Catholic men, January 19, 1921. The letter is so illuminating as to Catholic aims and "cleverness" that I quote its main paragraphs. It was evidently a general letter sent to the priests of the various parishes. The *italics* are ours:

"To appeal to you for aid in unifying Catholic protest against the Smith-Towner Bill is obviously unnecessary. This bill has been reported out of Committee, and is now before the National Congress for action.

"You are doubtless familiar with the efforts we have made during the past two years to accomplish the defeat of the bill. Both of our major political parties in National Convention withdrew all promise of support to this measure, which we deem fatal to the best interests of American education. . . .

"We are communicating with our five thousand societies of Catholic men to urge that they be prepared for action; that they be prepared upon notice from us to wire their Congressmen as societies, and to have individual members and the friends of members, non-Catholic as well as Catholic, also wire protests to their political representatives in Washington.

"We earnestly request that you bring our statement to the attention of influential persons, *especially non-Catholics*, that they may be ready to send protests to their Congressmen. We request that no protest be sent, either from yourself or from your friends, until you receive definite word from us. The effectiveness of a protest is its opportuneness. We will let you know by telegraph or letter.

"Such protest, whether from yourself or others, should be based on the dangers which the Smith-Towner Bill involves for public education: the heavy, unwarranted increase which it will mean in public taxes, and the unjust and unequal distribution of those taxes. *No reference should be made to the danger which it holds for our Catholic schools or any other specifically religious interest.*"

The head of the National Council of Catholic Men is Admiral Benson, a convert to Roman Catholicism, and now a most active worker in its interests. Among the objects of the organization, stated in its constitution, are: the co-ordination of all existing men's organizations, national, diocesan and parish; establishment of agencies for care of immigrants; to conduct international relations with Catholic organizations of other countries.

At Atlantic City; August, 1922, the National Convention of the Knights of Columbus emphasized the importance of the Catholic Boys' Brigade. The Roman Church, with some ecclesiastics dissenting, has been giving more or less cordial support to the National Boy Scout Movement. The organization of the Catholic Boys' Brigade would seem to indicate the gradual lessening of the interest of Catholics in the Boy Scouts. It is probably only a question of brief time when the Boy Scouts will be abandoned by them for their own enterprise. The historic policy of the Catholic Church discourages relationship with any organization not wholly under the control of the Church. For expediency's sake it may become temporarily necessary to do so, but only until such time as the Church is able to effect a similar organization within its own ranks. The Bulletin of the Catholic Welfare Council informs us that: "The Catholic Boys' Brigade is an organization entirely under ecclesiastical control. It is blessed by the Holy See and enriched with indulgences; approved by Archbishops, bishops and educators, and recommended for support by the Catholic Young Men's National Union and other organizations. It is the largest Ameri-

can organization of its kind." "Of its kind" is right!

In *America*, March 6, 1920, a call was sounded to the Knights of Columbus to raise \$10,000,000 for mission work among negroes. A plan was suggested for gathering into the Catholic fold six million or so of their race. The Archbishops of New York, Philadelphia and Baltimore are reported strongly in favor of some such movement among the negroes. Catholic laborers are already in the field and plenty of propaganda is issuing from the press. One is interested to know if the statement about the Knights of Columbus, printed in the Negro Year Book for 1918-19, represents fairly the tactics Roman Catholicism has chosen to employ in approaching the colored people. It reads: "During the World War this Society (Knights of Columbus) carried on an extended welfare work for the soldiers. In all, 2,000 secretaries were employed. They operated 600 places in this country, did work on 60 transports and 400 warships. The society had 250 places and 1,000 secretaries working overseas. The general policy was not to discriminate on account of color in the service to the soldiers. In contrast with other organizations doing wel-

fare work for the soldiers, there was practically no complaint in this respect concerning the Knights of Columbus. At Camps Shelby, Beauregard, Green, Funston, Dodge and Taylor, the Knights of Columbus had special buildings given over to the use of the colored soldiers."

"It is declared on all sides that the colored soldiers were treated well by the Knights of Columbus, while the Y. M. C. A. brazenly insulted and humiliated them," so said the *Louisville News*, a colored secular paper.

The Knights of Columbus are particularly keen on "booster" publicity. They are not at all backward in coming forward. They speak in hyperbole. Trumpets and drums announce their approach, stentorian voices shout their deeds from the housetops. They deal in figures, and always large figures, 100,000—500,000—1,000,000.

We recall that the Knights announced Marshal Foch as their one millionth member. On investigation it was found that they did not mean that they had a million members, but that, if all members that they had ever had were living and retained their membership, the number would have approximated about a million at the time Marshal Foch was admitted! Still this was "large" publicity. The

widely-published statement that Roman Catholics made up about 35% of the army of the United States in the World War was "large" publicity, even though a check-up on the statement shows it to be a "large" phantasy.

The fundamental difficulty for Romanism in America lies in its own character—it is alien to American spirit and institutions. "I never realize the effect which Methodism has had on the national character," says Lloyd George, "so much as when I attended international congresses. It has given a different outlook to the British and American from the outlook of the Continentals. . . . It is due to training, to something that has taken generations to root in the national character which hardly exists on the Continent at all. . . . On the Continent of Europe the revolution (18th century) was an economic, social, and political one. In Britain the revolution was a religious one. In the United States of America, it was first a religious one; in the second place a political one. It tinctures everything. It gives a different attitude of mind." Mr. George gives possibly too much credit to John Wesley for the difference in outlook between the Continent and the Anglo-Saxons, but the main consideration

is that such a fundamental difference exists.

Even more accentuated is the difference between Romanism and Americanism. Theodore Roosevelt in a letter to Major Archibald Butt, published in these days, says: "The Catholic Church is in no way suited to this country, and can never have any great permanent growth, except through immigration, for its thought is Latin and entirely at variance with the democratic thought of our country and institutions."

Roman Catholicism has grown in America by the influx of immigrants from Catholic Ireland and the Catholic countries of Europe, especially Southern and Latin Europe. It has made no appreciable gains among the Anglo-Saxons and other Protestant elements. Here it stands defeated, decisively defeated, up to the present hour. Why? It is alien, alien to the democratic Christianity and political conceptions of the Western Republic. It is easy to understand why it should have favored a generous immigration law. It is likewise comprehensible why it should be strongly against the present effort to restrict immigration to a minimum.

The Pope in Rome represents the one surviving great Absolutism. The very idea of

such an institution in this day and age is alien to most of what we term democratic and progressive. His word is law to official Roman Catholicism the world around; not merely his religious word, but his political word as well. Said Pius X: 'It is our strict duty to direct all men, without exception, in private life, in the social order and in the political order.' It is hardly necessary to ask if the Roman Hierarchy in America considers, always first in its thoughts, the interests of the country, and, second, the welfare of the Church?

Major Archibald Butt reports a White House conversation when Theodore Roosevelt was President. The parties were: the British Ambassador Bryce, Lady Bryce, Mrs. Roosevelt and the President. The subject of religious tolerance was up. Finally the President asked Lady Bryce: "Do you really think that Catholics would subordinate their own country to the interests of Rome?" Lady Bryce replied: "Not only to the interests of Rome, but to Catholic countries as well. I have known it done in my own country, as Mr. Bryce would testify to, if he dared." While the Roman Vatican exists in anything like its present form and spirit and American Roman Catholicism remains subject to its ab-

solute power, such questionings will inevitably arise in the minds of many.

The methods too often employed by Roman Catholicism to advance its cause seem to large numbers of persons to demonstrate clearly its un-American spirit. It appears to try to gain advantage by subterfuge, "clever" trickery, political sharp dealing, etc., rather than to trust the merits of its case on a fair and open field of spiritual endeavor.

There is no good reason why the Knights of Columbus should be bitterly hostile to the Y. M. C. A. On the other hand, there are several good reasons why the Knights should be kindly disposed toward the Y. M. C. A. Roman attacks, however, are seldom direct. They are mostly by innuendo. Something is to be said, but instead of saying it openly and clearly, jesuitical form is employed. At Norfolk, Virginia, a navy aeroplane dropped numbers of copies of this printed announcement:

"NAVY DAY"

October 27, 1922.

The Navy, America's First Line of Defense, celebrates its first Navy Day.

The Navy keeps the trade routes of the world open to American products and increases our foreign trade.

The Navy is interlocked with great benevolent associations, such as: Red Cross—Near East Relief—Knights of Columbus—Jewish Welfare Board, and many others.

Let us not forget our relief work at San Francisco, Messina, Martinique and Smyrna.

Norfolk Navy Yard—10-25-22—25,000. Why was there no mention in this of the Y. M. C. A.? Ask the Knights.

An encyclopædia being needed in a New York City Public School, a Catholic edition was purchased and placed on the shelves. A protest was registered by the Protestant teachers. The principal expressed himself as willing to purchase a secular encyclopædia—but up to the present he has not gone beyond being “willing.” The law does not permit priests to instruct in the public schools, but Catholic teachers have their own ways of bringing Catholic children in the public schools into regular, direct contact with priestly instruction.

A full expose of the number of trusted Romanists at the head of Government departments in Washington, in our Embassies

and Consulates abroad, etc., would be illuminating as to Romanism's un-American way of carrying on. The great Catholic University at Georgetown, D. C., is laying special stress on a course in diplomacy, where young Catholics are prepared for secretarial and other key positions in the American Embassies and Consulates throughout the world. So marked is this effort, and thus far so successful in its placement of men, that it is giving grave concern to a highly patriotic American fraternal organization that aims to conserve the best interests of the Republic.

But why is Roman Catholicism so zealous to occupy these strategic political posts? It has its own way of advancing its own interests and its way is not American. Such procedure is totally foreign to the American conception of religious life and service.

As we have already pointed out, the growth of Roman Catholicism in the United States has been due mainly to the vast numbers of Catholic immigrants. Romanism has counted confidently on these increasing numbers to insure her finally the control of the country.

All along, however, she has been gravely preoccupied with the fact that many thous-

ands of these immigrants drifted away from her. Especially the children of these foreigners deserted her. Up to recent months she held barely 10% of the incoming Italians. The Hierarchy is now taking active measures to remedy this. Their energies are directed chiefly to the building up of an elaborate Parochial School System, adequate to accommodate all the children, instruct them in the true tenets of Romanism, and at the same time hold them safe from the "demoralizing" teaching and influences of the American Public School.

For example, the State of Rhode Island is crowded with large numbers of aliens. Roman Catholics claim 53% of the population. For a long time there has been a crying need for more and better equipped public schools. But for obvious reasons the cry went unheeded. At the same time Catholicism has pushed steadily ahead with its own school program. Lately the Catholics have raised a million dollars for Parochial Schools. It is announced that Woonsocket, the most *foreign* city in Rhode Island, is to have a Parochial High School costing \$500,000.

The Governor of a certain State remarked to me: "Before attacking the Ku Klux Klan

too sharply, investigate, see what the causes are that produce such an organization, and eliminate, if possible, the causes. Certainly we can understand why such organizations are springing up."

One does not have to be a member of the Klan in order to comprehend the main causes that are responsible for its creation and phenomenal growth. Neither is it necessary for one to wear the white hood in order to approve this statement of its head, Dr. Evans:

"In my judgment, with exceptions applying only to separated families, we temporarily should stop immigration absolutely. Then we should collect the information indispensable to a wise immigration policy. . . .

"Illiteracy, disease, insanity, and mental deficiency are still pouring in upon us. Immigrants are streaming into cities to make modern Sodoms and Gomorrahs. Up to 1850, 95% of our immigration was of the Nordic types—kindred, desirable, easily assimilable. By 1910, it was a Mississippi of inferior foreign elements, mostly utterly and eternally hopeless from the American point of view.

"What Nordic greatness has wrought in this country . . . neither shall be torn down by political madness, nor shall be

dragged down by disease and imbecility.

"We wholly distrust and forever will oppose the *parochial school as an institution of American life. It seems to us a dangerous civic and social disintegrate, inspired with the very essence of intolerance and un-Americanism.*"

In his last message to the American Defense Society, read at a great gathering in the New York Hippodrome, January 5, 1919, the night before his death, Theodore Roosevelt said:

"I cannot be with you and so all I can do is to wish you God-speed. There must be no sagging back in the fight for Americanism merely because the war is over. . . .

"Our principle in this matter should be absolutely simple. In the first place we should insist that if the immigrant who comes here in good faith becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed or birthplace or origin. But this is predicated upon the man's becoming, in every fact, an American, and nothing but an American. If he tries to keep segregated with men of his own origin and

separated from the rest of America, then he isn't doing his part as an American.

"There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag. . . .

"We have room for but one language here, and this is the English language, for we intend to see that the crucible turns our people out as Americans of American nationality, and not as dwellers in a polyglot boarding house; and we have room for but one soul loyalty, and that is a loyalty to the American people."

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